The Churchman.

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"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, FEBRUARY 3, 1849.

AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"The Order for *Daily* Morning Prayer."

"The Order for *Daily* Evening Prayer."

"The Psalter shall be *read through once every month*."

"The Old Testament is appointed . . . so that *the most part thereof* will be read, *every year, once*."

"To know what Lessons shall be read *every day*, look," &c. &c.

"The Liturgy, or General Supplication, to be used after Morning Service, on Sundays, *Wednesdays*, and *Fridays*."

"This Collect is to be repeated *every day*, with the other Collects in Advent, until Christmas Day."

"This Collect is to be read *every day* in Lent."

"Upon the Sundays and *other Holy-Days*, shall be said all that is appointed at the Communion, unto the end of the Gospel."—*Book of Common Prayer.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church	At 9 A. M., and 3 P. M	
All Saints' Church	" 8 "	
St. Luke's Church [Sundays included]	" 8 A. M.	

Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.

St. Clement's Church	" 9 A. M.	
Calvary Church	" 8 "	and 6 P. M.
Church of The Annunciation	" 9 "	
Church of The Holy Communion	" 8 "	and 6 "

Saints' Days, a second Service, Lecture and Offertory at 11 A. M.

Church of The Crucifixion	" 8 A. M.	
Emmanuel Church	" 9 "	Prayers at 5 P. M. on Fridays.

Calendar for February.

2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
4. Septuagesima Sunday—Third Sunday before Lent.
11. Sexagesima Sunday—Second Sunday before Lent.
18. Quinquagesima Sunday—Next Sunday before Lent.
21. First day of LENT—commonly called, ASH-WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

MARCH.

2. Ember Day.
3. Ember Day.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth Sunday in Lent.—The Annunciation of the Blessed Virgin Mary.

Clergy of the Protestant Episcopal Church,

IN THE CITY OF NEW-YORK AND VICINITY.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard S., Cor. 10th Av. and 155th-st.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th-st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bartow, Rev. Henry B., 289 Broadway, and Astoria, L. I.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick-st.
Berry, Rev. Joshua D., 142 Mercer-street, and 639 B'way.
Berry, Rev. Samuel V., 4 York-st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th-st, near Lexington Avenue.
Carter, Rev. Timothy J., 24th-st., near 4th Avenue.
Clapp, Rev. Caleb, 6th-st, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston-st.
Cox, Rev. Richard, 142 Mercer st.
Crummell, Rev. Alexander, 271 Mott-st.
Douglass, Rev. Stephen, Bloomingdale Road, 86th-st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity-st.
Evans, Rev. Benjamin, 172 Broome-st.
Forbes, D.D., Rev. John M., 477 Hudson-st.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 260 Tenth-st.
Halsey, Rev. Charles H., 2 Park Place.
Hart, Rev. A. Bloomer, 5 Mercer-st.
Harwood, Rev. Edwin, 5th Avenue and 79th-st.
Henry, D.D., Rev. Caleb S., 146 Macdougal-st.
Higbee, D.D., Rev. Edward Y., 159 Chamber-st.
Hobart, Rev. John H., 507½ Broadway.
Houghton, Rev. George H., 25th-st, 2d house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d-st.
Hoyt, Rev. Ralph, 117 Madison-st.
Huddart, Rev. R. Townsend, 22 East 14th-st.
Irving, Rev. Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, corner 31st-st and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity-st.
Little, Rev. Charles L., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge-st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D.D., Rev. William A., 110 West 20th-st.
Ogilby, D.D., Rev. John D., Theo. Sem., Chelsea Sq., 20th-st.
Pardee, Rev. Isaac, 231 Tenth-st.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey-st.
Peck, Rev. Isaac.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road
Pound, Rev. Jesse, 50 Fourth-st.
Pratt, Rev. Horace L. E.
Preston, Rev. Thomas S. 159 Barrow-st.
Price, D.D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y., 82 Beekman-St.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West 13th-st.
Shimeall, Rev. Richard C., 12 10th-st.
Smith, D.D., Rev. Hugh, 216 West 20th-st.
Southard, Rev. Samuel L., 23d-st, near 4th Avenue
Stocking, Rev. S. S., 142 Mercer-street.
Sweetzer, Rev. Henry W., 117 Madison-st.
Taylor, D.D., Rev. Thomas House, next to Grace Church.
Turner, D.D., Rev. Samuel H., Theo. Sem., Chel'a Sq, 20th-st.
Tyng, D.D., Rev. Stephen H., 56 East 16th-st.
Verren, Rev. Antoine, 99 Franklin-st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert-st.
Walton, Rev. William, 2 Abingdon quare.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber-st.
Whitehouse, D.D., Rev. Henry J., 120 11th-st.
Williamson, Rev. Charles H., 68 Duane-st.
Wilson, D.D., LL.D., Rev. Bird, 206 West 20th-st.

BROOKLYN.

Bourne, Rev. Rowland H.,
Bourns, Rev. Edward, 30 Clinton-st.
Cutler, D.D., Rev. Benjamin C., 1 Sands-street.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks-st.
Fish, Rev. John F., 147 Hicks-st.
Gardiner, Rev. Charles H., 30 Johnson-st.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson-st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Spooner, Rev. John A., Franklin-Av., betw'n Myrtle & Park
Staunton, Rev. William, Powers-st, near Fulton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, D D., Rev. Francis, Court-street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th-st., corner of South 2d-st.
Haskins, Rev. Samuel M. 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand-street.
Barry, D.D., Rev. Edmund D., Essex-st.

VAN VOORST, N. J.

Mahan, Rev. Milo.

Poetry.

For the Churchman.

"I'M GOING ALOFT."

The last words of Captain JOHN MANSFIELD, who died, aged 77 years, on the 19th of January, 1849, after a useful and exemplary life, which rendered him beloved by all who knew him, and most by those who knew him best.

"I'm going aloft!" near fourscore years,
With summer suns and winter's gloom,
With youthful joys, and age's cares,
Have traced my pathway to the tomb,
Through stormy seas, and perils oft,
That raised my trusting soul "aloft."

"I'm going aloft!" through distance far,
With faith's true telescope I see
The Port of Peace, the brilliant Star
That guides me to my destiny.
My sails are trimm'd, the breeze is soft,
Adieu, fond friends, "I'm going aloft."

"I'm going aloft," companion dear!
Thou hast been ever fond and true;
A little longer linger here,
Till Heaven shall join our hearts anew;
Then mount "aloft," on pinions free,
And be forevermore with me.

Children, dear pledges of my love,
You have been dutiful and kind;
In duty's path still onward move,
Examples of the cultured mind.
"I'm going aloft!" adieu! adieu!
In heaven I hope to meet with you.

Thy sting, O death! no terror hath,
No dread thy victory, O grave!
My sky no elemental wrath;
My Captain's arm is strong to save;
His voice of mercy's sweet and soft;
"I'm going aloft!" "I'm going aloft!"

New York, January 22, 1849. J. S.

For the Churchman.

TO BISHOP SOUTHGATE.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake,"—*Matt.* v. 11.

Exile for Christ in a far Moslem land,
By watchful foes schismatic close beset,
While pens and tongues calumnious strive to fret
Thy patient spirit;—brother none at hand
Counsel or sympathy, to help thee stand
Firm amid trials, yielding;—many a let
Placed in thy way by brethren, who abet
At home devices framed on foreign strand;—
Joy still smiles on thee, Southgate! for thy Lord
Thus did his evangelic law record:—
"Blessed are ye, when men shall persecute,
"And, as ye faithfully dispense my word,
"With charges false revile you, and impute
Evil on evil still, which all your acts refute."

Matteawan, 6th Feb., 1848. J. J. R.

Communications.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION XVII.

THE IDENTITY OF THE SPIRIT.

My plan may now be regarded as having been completed. But as no identification of the Body—the outward and visible existence of the Church—can be entirely satisfactory which wholly omits the consideration of the identity of the Spirit, I will devote the present article to that subject.

Every organized society may be regarded as having a certain spirit of its own; not merely what the French call an "*esprit du corp*," but a state of union and feelings produced by their association and the pursuit of the common object which they have in view. We see this among the Masons—among the Presbyterians—among the members of a Temperance Society, and indeed among every society or association of men. There is a feeling of interest in the affairs and history of the society and in each of its members—a zeal and promptness in denying unfounded calumnies, and in apologizing for undeniable faults and mistakes.

Now in this respect the Church is like all other societies. ST. PAUL says—"There is one Body, and one Spirit, [illegible] in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all."* We must therefore expect to find among the members of the Church a something which we may call a *Church feeling*, which we may easily recognise and identify in all its branches, and through the whole course of its history.

It is quite probable that when St. Paul says "there is one Spirit," he refers by those words to the third Person of the Blessed Trinity, the Holy Ghost. There is one Body—the Church—and one Spirit—the Holy Ghost. He is in the Church, and the Church would be apostate without Him. And as the subjective difference in their spiritual condition—between Christians and those who are not—is the fruit and operation of the Spirit in and upon their Society, there must be a resemblance or similarity in their experience and their feelings—their tastes and dispositions.

The inward spiritual condition of man, which all the influences of the Holy Ghost, and all Religious Institutions and Societies, are designed to produce, may be summed up in one word, and called *Piety*.

The existence of genuine piety, which may be considered as being subjectively the spirit of the Church—being the effect and influence of the Holy Ghost, which is the one Spirit in the one Body—wrought out in the heart of its members—does most unquestionably imply the renewal of the heart; and without such a change in man it cannot exist.

We may then refer to a variety of manifestations, as tests of the genuineness of piety—and to their existence in various ages and branches of the Church, as proofs of identity of spirit in them all. Observance of the moral precepts—the duties of good citizenship, and of good neighborhood—meekness, humility, quietness, temperance, sobriety, and truth—may all be regarded as fruits of the Spirit, and manifestations of genuine piety.

I shall at present, however, refer to only a few tests of the identity of spirit as being not only satisfactory, but the most convenient of application.

If we look at the present condition of the various branches which we have identified as being parts of the one Catholic Church, or at its past history, we shall doubtless find much to excite emotions of one kind or another, according to the spirit by which we ourselves are actuated. We shall see much zeal and suffering for the cause of Christ. We shall see also much ignorance—much corruption—much superstition—much depravity—much, in short, to love and admire—much to censure and condem, as well as much to pity and bewail.

All this we may admit. And it will excite various emotions in different classes of individuals, according to the spirit by which they are actuated. Now the sects will undoubtedly be inclined to represent the corruptions in the Church to have began at as early a period as possible—perhaps to exaggerate them, and at least, to speak of them in as strong language of condemnation as the subject will bear. This is a part of their justification for their existence as sects.

On the other hand, a Churchman, one who recognizes in himself a member of that same Church in which these corruptions are represented as having prevailed, will be disposed to extenuate, and as far as truth and candor will allow, to draw the veil of charity—"for charity covereth a multitude of sins"—over their errors and faults. He will feel towards the reputation of the Church as a Puritan in this country does towards the history of the English nonconformists—just as the Presbyterians do towards that of Calvin and the Presbyterians on the Continent of Europe—just as the Masons of the present day do towards the past history of their institution.

Now, as a general thing, the sects which we have enumerated in a foregoing section, as a matter of fact, do consider the Church to have become corrupt at a very early age—much earlier than the members of the Protestant Episcopal Church in this country, or those of the branch of the Church in any other country, will admit that it became corrupted in any important point. The members of these sects also represent the extent and influence of those corruptions as much greater than any branch of the Church has done.

Undoubtedly there is an extreme on both sides to which we may run. I do not now undertake to say that the Church-people in this country have not gone to one extreme; or that the sects on the other hand have gone to the other. I only refer to the fact that they tend in different directions and *towards* the opposite extremes.

No special proof of this assertion, I presume, will be demanded or expected. The matter is obvious to all men. The sects universally reproach the Episcopalians with making tradition—which is but the testimony, opinions, and usages of the Church—a joint Rule of Faith with the Scriptures—of looking with a blind reverence to the past, instead of sympathizing with the improvements of the age. It is thought that we do not condemn and reject the errors of Rome and the Oriental Churches with sufficient decision, and we are accused of inclining towards them.

On the other hand, none of the sects, I believe, have any Holy Days for the commemoration of the Apostles and Martyrs, by whose blood, no less than their lives, the infant Church was nurtured and made strong. They pay but little regard to the decisions and canons of the early Councils—to the early Liturgies and Creeds. Many of them know nothing at all of these things, and do not appear to care anything about them. The sufferings of the early Martyrs and Confessors interest them less, and apparently excite less sympathy in their minds, than the labors, privations, and persecutions of the founders and early fathers of their own sects.

I refer to this obvious difference between the Protestant Episcopal Church on the one hand, and the Protestant sects on the other—a difference which, so far from being denied by any body, is a matter of boast on both sides, and a matter with which each in turn reproaches the other, as proving that they are actuated by a different spirit in this particular. And, without going into the question of right and wrong in the case, I say that the difference is a sure indication and test of the identity of the Spirit. It shows where the *Church-spirit* or the spirit of the Church is. The Protestant Episcopalians may go only to the just and the justifiable extent of brotherly love in this matter, or they may have gone to the extreme, and be justly censurable for the abuse of that sentiment. But which view soever be taken of this peculiarity of the Churchmen in this country, in either case it shows where the sentiment exists.

I have said that there will be a sympathy and sentiment of brotherly love among the members of the Church as a consequence of their common experience, common hopes, and common interests. The cultivation of this sentiment is also represented as a duty. "Let brotherly love continue."* And our Saviour has made it a test whereby we may know who are His disciples—"By this shall all men know that ye are My disciples, if ye have love one to another."†

This sentiment, however, will not extend merely to the members of our own parish, nation, or age; but it will embrace the whole fellowship of the Church—the whole family of Christ. Those whom He has received throughout the past ages of the Church, and in the different nations where it exists, are our *brethren*. Or if not, the fault is in *our* position, and not in theirs. The time has now gone by when *they* could be unchurched. If therefore *we* are in the Church, they are our brethren in Christ, and the sentiment of brotherly love, if it be genuine, will extend towards them, and we shall cultivate it if we discharge the whole of our duty. We are not left to select for ourselves who shall be our brethren in our spiritual, any more than in our natural, relations: and we must have sufficient self-denial to receive and acknowledge whomsoever Christ has received into the fellowship of His Church, however different *our* tastes and preferences might have made the selection if it had been left to ourselves.

I refer then to this sentiment which is manifested towards what is known and acknowledged to have been the Church of Christ in ages past as proof of identity of spirit between the Protestant Episcopal Church in the United States, and the Church of the Fathers, the Apostles, and Martyrs.

It will be understood that I am not pointing out the course that ought to be taken; or suggesting a direction in which we may go, without going to a vicious extreme, or amiss from the right way. Doubtless we should not deny the errors and corruptions that have prevailed in the Church. Nor should our sympathy for those whom we must acknowledge to be brethren, lead us to imitate their faults. But even if this sentiment leads, or has led to this abuse, its existence is none the less on that account an evidence of the main point of our present subject—the identity of spirit manifested in what may be called a partiality for the Church—in all of its affairs and its history—a disposition to extenuate, rather than to condemn—to throw the mantle of charity over their faults, rather than expose them to the scoffs and sneers of the infidel and the profane—to treat them, in short, as we do the faults of our brethren in the flesh—faults which are too obvious to be denied, and yet too painful to be spoken of when it can be avoided.

Now there is no doubt which of these two opposite courses the Protestant Episcopalians in this country take. There is no more doubt which of the two the Protestant sects take. And the adherents to the Roman See are, in fact, fast taking sides with the Sects in this matter. Their avowal of the doctrine of Development, including a right on their part to decree new articles of Faith, and to depart from the doctrines and usages of the Fathers—is a manifestation of the same sentiment as that by which the sects are actuated, though in a different form. And so far as it extends it shows the spirit of sectarianism, and not the spirit of the Church, among the Romanists.

We come now to another test. This test is the Divine Institutions spoken of in the Scriptures. The Church itself is indeed a divine institution. But it includes within itself, and for the observance and regard of its members, several others—the Scriptures, the Ministry, the Lord's Prayer, Baptism, the Lord's Supper, &c.

I do not mean to discuss in this place the nature, design or importance of these sacred institutions. I refer only to the sentiment manifested toward them by different classes of individuals for the purpose of identifying the Spirit.

To make my investigation complete I ought to refer to the past, and show that the Church has always, in all ages, been characterised by a high regard to these institutions. But we have neither time nor space to go into a discussion of that kind. I will, therefore, merely say,—that those who have been found to be sects by the outward indications of history now, and in all ages past, accuse and have accused churchmen of superstition and formality on account of their reverential regard and use of these institutions. These charges against the Protestant Episcopalians in this country have doubtless been heard by all persons.

Genuine piety consists, in chief part, in love to God. And it is the well-known tendency of love to magnify—if that be possible—the importance of its object, and, at any rate, to exaggerate rather than disparage whatever is connected with, or has proceeded from, it.

Now, there is no doubt that our Lord did institute a Ministry—and He gave His desciples, at their request, a Prayer—a Form of Prayer—that He instituted the Sacrament of Baptism to be received by all who should be connected to Him—and in which He also Himself was declared from Heaven to be the Son of God—and the Sacrament of His Last Supper—by which His People are to show forth His death until His coming again. Most intimately, and most unquestionably, therefore, are these things connected with Him. And they were instituted by that Spirit which produces the unity and identity of Spirit in the Church.

How, then, will genuine piety dispose us to regard these institutions? I speak not now of erroneous views concerning them: nor of the superstitions of the past and present ages which has exalted the inventions of man, and the cunning devices of the designing into an estimation of equal importance with those institutions which God has most certainly ordained. But is it not the tendency of genuine piety, of pure and unfeigned love, to place too high an estimation upon these things—if that be possible—rather than to disparage them? There may be extremes on both sides, and the best of sentiments may be abused. The question which I now ask is to which of these extremes the sentiments of piety will be the most likely to lead? Is it not unquestionably that of superstitious, slavish attachment to what is regarded as having proceeded from God? The opposite extreme is skepticism, rationalism, and indifference.

Agani. The Church has always shown a preference for worship with a stated Liturgy, and such was the mode of worship in which our Saviour [illegible] flesh. It is equally certain and equally admitted that the Church has always been disposed to regard Baptism as a saving ordinance—that it has always manifested a disposition to a frequent administration and reception of the Lord's Supper—and that Daily Prayers in the Sanctuary, Morning and Evening, has been felt to be both a privilege and a duty. Through all the vicissitudes of the Church's history and throughout all its branches—amidst all the diversities in other matters—we find an identity of Spirit manifested in these respects. Whether we look at the centuries when the Disciples of the Lord had had to creep stealthily before the light of day should facilitate their detection, to dens and caverns in the earth there to chant their praise to Christ, their God, and renew their vows, and refresh their Spirit in the Commemoration of the Last Supper, or whether we consider the oppressed remnants of the Greek Church, scarcely permitted by their Mahometan oppressors to meet in the most obscure and unpretending hovel, made a Sanctuary indeed by the presence of their God with them, or whether we look to the magnificent Cathedral and splendid pagentry of the more prosperous branches of the Church in the West, or, in fine, to the chaste simplicity and subduing grandeur of the reformed Ritual—throughout the whole, from first to last, and in all the parts, and amidst all other diversities, we find a unity and identity of spirit manifested toward those acts of piety and faith. Combined with superstitions as it sometimes has been—and shining forth, as it sometimes does, from amidst errors and corruptions, perversities and abuses—that make us weep for the dishonor done to the Christian name, yet as tested by its regard for these institutions, an identity of Spirit throughout the whole history of the Church is too conspicuous to be mistaken even by the most careless reader.

But with regard to the sects: I know of none of them that hold to daily public worship—none of them that incline to the use of a stated and precomposed Liturgy. And though some of those of the first class—the Primary Sect—did at first regard Baptism as a saving ordinance, and incline to the frequent administration of the Eucharist, yet they have all receded from the basis on which their founders placed them. and are constantly receding farther and farther from the position which they at first occupied, and consequently from the Spirit which is manifest in the Church in regard to such things.

It is hardly worth the while to attemp there a a vindication of the Church against the charge of superstition and formality in this respect, which is brought against it. The fault of superstition, like that of idolatry, consists not in the excess of affection—but in a mistake in regard to its object. It is idolatry to bestow upon that which is not God the honor and glory due to Him. It is superstition to bestow upon human devices and the inventions of men, relics and institutions not mentioned in the Scriptures, the regard which genuine piety would bestow upon the institutions which have unquestionably proceeded from the Lord Himself. Doubtless there has been much of both superstition and idolatry in the Christian as well as the Jewish Church. But the spirit which has always and everywhere been manifested in the Christian Church in all of the ages and parts, of which we know anything, cannot be regarded either as superstition or idolatry. The Comforter, which is the HOLY SPIRIT, was promised to be sent *to the Church to abide with it for ever*.*—This promise must have beeen fulfilled, for it proceeded from Him "whose word shall not return to Him void, but shall accomplish that whereunto he sends it." That, therefore, which has always been held in the Church "*always, everywhere, and by all*," cannot be contrary to the unity of the Spirit, but must have proceeded from the Spirit of God Himself.

Now as there has always been a unity of Spirit in the Church, wherever the Church itself has existence—notwitstanding all the corruptions that have prevailed within its pale, and all the misfortunes that have oppressed and disturbed its functions—so among the sects there is perhaps in one sense a unity of Spirit diverse from that in the Church, yet for the most part there is an almost endless variety of manifestations of piety among them.

They have each of them a distinct standard or test of piety of their order. I need not enter into protracted specifications. Every one has observed the difference in the character of their piety. The Methodists and the Presbyterians for instance: a difference which it would not be easy to characterize in words, but which no person of common sagacity could fail to observe on being acquainted with the religious experience of two individuals belonging to those sects respectively. But to look at cases which are still more marked—the piety of a Shaker—a Second Advent Believer—a Latter Day Saint—manifests itself in very different ways from that of a Presbyterian, a Lutheran, a Moravian, or a Methodist. And within these sects themselves, it is also judged by different standards and tests. A methodist whose piety did not manifest itself by groans and responses in the time of prayer—a Shaker that could not dance, "moving about with extraordinary transport, singing and making a perfect charm,"—a Second Advent Believer who did not think that "the time of the end was near" and "the judge at the door," or a Latter Day Saint who did not acknowledge the inspiration of Joseph Smith and the genuineness of the engraved Tables which he discovered—would hardly be regarded by those sects repectively as possessed of genuine piety.

Thus each sect has a spirit of its own, a kind of piety peculiar to itself which can be identified as well as the visible existence of the sect, and which makes up a part of the identity.

So it is in the Church. There is something in the spirit of the devout and intelligent churchman which science may fail to analyse and words may be insufficient to describe, but which enables us to distinguish him as soon as we become acquainted with him, and wherever we may meet him. There is something in the books of devotion and edification which have been written by Churchmen—aside from all the peculiarities of doctrine—by which we can recognise at once the identity of the Spirit. The more eminent and distinguished the members of the different ages and parts of the Church which we take for illustrations, the more conspicuous does this identity of spirit become—the more do they have in common with each other, and the less of the peculiarities of their age and nation. The writings of the early Fathers could be used from our Pulpits without presenting any contradiction either in doctrine or in spirit to what is contained in our Liturgy. And [illegible] of the Romish Communion, are prized as devotional guides by all who have sought a practical acquaintance with works of that kind.

The evangelical denominations, as they are called, including nearly all of the sects that are here enumerated, consider piety to be a certain state of mind and feeling which they ascribe to the direct and immediate agency of the Spirit of God; and its commencement they call variously conversion, regeneration, new birth, obtaining a hope, &c., &c Its principal tests and evidence consist also in subjective emotions, as hope, joy, peace, and a confidence or consciousness that they are in a state of favor with God. This sentiment which they regard as the essential thing in religion, though it is to be ascribed directly and immediately to the Holy Ghost, is produced by a variety of outward causes. And these denominations have pretty extensively favored and adopted the system of producing conversations, known as the Revival System. Of course they do not neglect the cultivation of good morals, and their discipline is generally quite strict. They attach no great importance to the sacraments, and are generally disposed to consider the regarding them as "*saving ordinances*," that is, as means of grace necessary to salvation when they may be had, as a peculiarly dangerous error. They regard a stated precomposed Liturgy as a hindrance and restraint upon the fervor of their devotion. They prefer extemporaneous prayers.

But unquestionably there are positive institutions and outward tests in Christianity; and without them one great object of our call to the christian state is lost. A leading design in the introduction of Christianity to the world was, that men, by the observance of these institutions and tests on earth, should habituate themselves to self-denial and self-control, to the continued yielding up of their wills, that they may do the will of another, and acquire, by their religious discipline and experience in this state of their being, with the help of the Holy Ghost, that holy and, to us, second nature which may fit them for the society and employments of the souls of the just made perfect.

Hence the training which carefully observes the outward and positive institutions, is a part of religion as essential in itself, considered as the inward expression of renewal and peace.

And these outward institutions are a better test of our conversion to God and the genuineness of our piety than the inward emotions: since they bring us at once and directly into connection with what God has ordained *for us*. Hence they are the test whether we will obey Him or not. When a man changes his opinions and course of life with sobriety and emotion, he may be said to be converted. But not every *conversion* is a *turning to the Lord*. Each sect and each impostor calls embracing of his or their peculiar views "conversion." Hence we hear of converts to *Millerism*, to *Mormonism*, to *Popery*, and sometimes even to *Mahometanism*. All such changes are attended with much emotion, and are regarded by those who are the subjects of them, no less than by those to whom they are converted, as a light and joy from above—the fruit of the Holy Spirit. And if we appeal to the consciousness of the individuals themselves as the test, we should be in danger of finding what might be regarded as the best evidence only there, where the fanaticism is the most unmingled and unrelenting in its hold upon its victim.

There must, therefore, be some objective test: and surely there can be nothing better than the regard paid to the word and institutions of God. One may be converted to the peculiarities of a sect, and show no more regard for what is really divine than he did before—and the inward confidence which his experience has inspired may be a perfect shield against the truth itself.

It is a little remarkable, perhaps, that the Scriptures do not contain the word "*piety*" at all; but righteousness is described as a "walking in all the statutes and ordinances of the Lord blameless."

Another point intimately connected with this subject, and indeed forming a part of it, is derived from the regard which the Church has always paid to certain days on which the most important events of our Lord's life occurred. His Birth, His Epiphany, His Death, His Resurrection, His Ascension, and the coming of the Holy Ghost. Let it be admitted that there is an uncertainty with regard to the day on which some of them occurs. Yet there is no such uncertainty with regard to the others—the Death, the Resurrection, the Ascension, and the coming of the Holy Ghost. Most of the sects however pay no regard to them. The day on which the blessed Lord died to save their souls from the bitter pains of eternal death, comes in the annual round of earthly affairs; they apparently take no pains to identify it; they feel no interest in observing it with appropriate commemorations; they go about their work or their pleasures as if they were no part of the race for whom He died. And if perchance they meet with one whose heart is too full of the sad recollections with which the day is associated to "eat any pleasant bread," or to pursue his ordinary avocations in the world, they revile his feelings as superstitious. On these days *their* piety—the spirit that is in them—does not incline them to lay aside all else, to forget all temporal concerns, and indulge the feelings that the event of which they are the anniversaries, inspires in the heart of every devout son of the Church.

It is not, however, because they are opposed to commemorations on general principles, for they all have some events in their history which they commemorate—some founders and fathers to whom they look back with veneration. There have been some strange manifestations of this kind. Thus the same people who ordered Christmas to be kept as a *fast*, a day of mourning, can commemorate the "Landing of the Pilgrims" with an anniversary festival. And in general the sects show a disposition to impress upon the minds of their members the importance of the principal events and persons in their history, by commemorations, festivities, and rejoicings, just as the Church attempts to impress upon the minds of her members the great events in the history of her origin—the Birth, the Death, the Resurrection, and the Ascension of Her Lord, and the coming of the Holy Ghost.

Such differences are there between the spirit that is in the sects and that which is in the Church. So different is the piety of the two different classes of persons. In all this we doubt not their sincerity, or their good intentions. And I have introduced the subject for no purpose of pointing an argument, or of drawing an unfavorable conclusion against them. I have spoken against it for the purpose of showing that that body, which I have historically iden- [illegible] of manifesting, the sentiment toward the Church—even in regard to its undeniable faults and corruptions—which both nature and Revelation teach us to expect, if there really exists the identity between them which we have traced out, and that its sympathies are with the Church, as tested by its most important institutions and its most characteristic observances. And by this train of thought it must appear, as I think—taking the claims of the Protestant Episcopal Church as the accusations of those opposed to it (concurring as they do in this point) as the premises from which our conclusion is drawn—that there is an identity of spirit as well as of body clearly traced between the branch of the Church in this country and the original vine.

Now this identity of spirit—that which has been held always, everywhere, and by all in the Church—may be called its *catholicity*. It is the Comforter, the Spirit of God in the Church. And whatever any particular Church has more than this is peculiar to itself, and therefore not catholic; and whatever any one may have that is contrary to it, is opposed to Christ.

If we love him who founded the Church and gave to it its institutions, we cannot fail to venerate and esteem them very highly in love for His sake. If there were any doubt or reason to distrust their connection with Him, it might indeed be superstition to bestow upon them the regard with which piety embraces them where they are ascertained to be genuine. The feelings of piety and love and gratitude and self-devotion, awakened in the renewed heart by the consideration of what the Saviour has done for us, flow out toward these institutions, in which he comes nigh unto us and is present with our souls.

It rests upon the undoubted word of God that many will fail to enter into His Heavenly rest on account of their unbelief. But therr is neither caution nor warning in all the Holy Scriptures against esteeming too highly, or loving with too ardent a zeal, anything which our Lord has instituted or commended. There is no intimation that such a thing is possible. The Lord loved the Church and gave himself for it: our highest glory is to be like him.

I think that I have shown that if one wishes to perform all the duties commanded him in the Scriptures, to enjoy the unity of the spirit in the bonds of peace, and to have the satisfaction of knowing that he is a co-worker together with God in the work of human salvation, or to give himself up in a life of devotion to Him who gave Himself for the world; this may be done without fear of mistake or failure by any of the inhabitants of this Republic, in what is here called the Protestant Episcopal Church. I have pointed out a communion in which my fellow-travellers to eternity may find rest for their souls, with every assurance of the blessings of the Spirit and the enjoyment of the favor of God, which the nature of the case permits us to have. I could easily refer to experience, which attests the existence and reality of all that our course of investigation may have led us to expect. The joy and hope and peace of those who have drunk into her spirit, are too deep and tranquil to attract the observation of the heedless and the noisy. But her "heavenly ways, sweet communions, and solemn words" are being daily more and more appreciated and sought after; and wanderers, weary of the turmoil and burthen of the world, or sick of the strifes, the instability, and the ever varying changes of sectarianism, are returning for a home and for rest in her bosom. D.

For the Churchman.

GEN. THEO. SEM. COMMENCEMENT.

Rev. and Dear Mr. Editor.—The suggestions in the Calendar, respecting the holding of the Seminary Commencement, are deserving of serious consideration; but I am inclined to believe that it would be far better for the Bishops to defer the ordination of the graduates until the Ember Season. For some length of time before the Commencement, the students are incessantly engaged preparing to pass their examinations; the time is one of excitement, not very compatible with that serious and sober thoughtfulness which ought to precede the consecration of both soul and body to the holiest of callings. Many of the graduates have to pass examinations in their respective Dioceses, which of course occupy their thoughts, and distract their minds at a time when, above all other periods in their lives, they ought to be devoting themselves to self-examination, fasting, and prayer.

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* Eph. 4: 5, 6.

* Heb. 13: 1. See also Rom. 12: 10. 1 Thess. 4: 2. 2 Pet. 1: 7.

† John 13: 35.

* John xiv. 16.

It may, therefore, be looked upon as a happy circumstance, that the Commencement occurs between two of the stated times of ordination, as it is much easier for some of the Bishops to change their practice than it would be to change the whole arrangements of an institution. As to the objection to the candidates waiting until September, that "in some cases it would be a great inconvenience," the same might be said with regard to every class at the end of their second year: it is a great inconvenience for some to wait another year. The Church has obviated this difficulty; "on urgent occasion," the Bishops may depart from "the times appointed," and ordain "upon some other day." Now I sincerely hope, Mr. Editor, that, instead of changing the time of the Commencement, the ordination of the graduates will be deferred until "the stated times."

ROCKDALE, Pa., Jan. 16.

For the Churchman.

THE CHURCH, VS. ODD FELLOWSHIP.

To the Rev. E. M. P. WELLS.

Some time since, an article appeared in the Churchman, signed by yourself, written in answer to one by Veritas. In this article you assume the defence of Odd Fellowship, and virtually declare yourself its champion. For this reason, I hope you will pardon whatever may savor of assurance, in asking your attention to what I have to offer in such a public manner; furthermore, when I profess that my only object, in this instance, is the furtherance of the cause of truth. There seems to me to be a still greater propriety in what I now undertake, for you are a priest of the Church, and, upon examination, I find that you occupy a high, if not the highest, position in this Order, in the State of Massachusetts; and as I would address myself to Churchmen, and especially to clergymen, who may be Odd-Fellows, I congratulate myself that so proper a representative of this latter class has seen fit to notice my communication.

There are persons whose cautiousness has overstepped their zeal in the defence of the interests of the Church, and are inclined to discourage discussion on this question now at issue between us, because the Order is so firmly established, and possesses so much influence throughout the country, that any agitation concerning it, however just our positions may be, can only result in injury to the Church. This objection should have no influence, for expediency is a doctrine unknown to the Anglican system, a system that trusts to its foundation in Sacred Truth for its prosperity. I can easily conceive that this and other kindred institutions are based on the principle of mutual association, for aid and protection, and on that love of sympathy and companionship natural to the human heart.

Had the Omniscient Creator left this positive want of our being unprovided and uncared for, and appointed no means of satisfying these demands of our being, these institutions, in principle, at least, would have been justifiable. Can the idea be indulged, for an instant, that Almighty God has failed in accomplishing all that is necessary for the welfare and happiness of the human family—His creatures? To do so would be blasphemy. Look at the material world. We find there all the elements necessary for our sustenance. The principle of growth and generation supplies all our wants, while the faculties with which we are endowed find way to appropriate all these provisions to our benefit. We are not left to develop or invent any new means of production, or new principles relating to our social well-being.—God has made the earth, blessed it with fruitfulness, garnered up in its bosom stores of wealth, to minister to our wants, and given us knowledge sufficient to apply these things to our own comfort. If we see this wisdom displayed in the laws of the material world, how much more should it shine forth in the economy of the spiritual world?

God has not given over the immortal soul to a mere chance of fate. Ever since the world began, a holy Church has been instituted, to guard its interests and direct its destiny. That Church has been made the expounder of laws relating to the soul's being, and the steward of His mercies and mysteries. To it, as the representative of our blessed Saviour on earth, are we to look for direction and sympathy. Its duly commissioned ministers have a charge over the temporal and spiritual welfare of its members. How much better is communion with a band thus united in a holy brotherhood, than with those who profess no such principle; whose motto, "Love, Friendship and Truth," would serve as well for the motto of the old Stoics, or Epicureans. We are thus naturally led to our argument, which we shall submit under the three following divisions—

1. The direct tendency of this institution is, to draw the dependence of men away from divine, and place them upon human, instrumentalities.
2. This, obviously, weakens the operations and influence of the Church.
3. This Order directly promotes infidelity.

First. The Christian Church is the Church of the rich and poor: both are equal before God. The rich are commanded to give of their substance to the aid of their poorer brethren; to furnish means from their abundance for the relief and want of the destitute. The Bible is full of these commands—wherever we turn our eyes, we meet its injunctions to show mercy and compassion "to them of the household of faith."

This, as a priest, you will not feel disposed to question; but if you look at the Church as it is, and not as it should be, and may be (if all would labor for her interest), you will place yourself in the unenviable company of scoffers and infidels.

What does Odd Fellowship propose to do, beside this? The Church relieves the wants of her suffering children from the consecrated offerings of those more bountifully supplied with worldly goods; looking upon all as members of one common family. She gives her benison to all the relations of a Christian life, and finally goes before them, to the tomb, with her still continued blessing—the same tender parent in life and death.

It is a melancholy truth, that the changes of time have disturbed sacred as well as civil institutions. The same convulsions that have dethroned good rulers and elevated bad ones to power, have placed the interests of the Church in unholy and unfaithful keeping. Corruptions of primitive purity have been chilled in their workings by hypocritical selfishness: and although the truth is still duly presented and expounded, its practical working has been retarded and hindered by various temporal causes, so that no one can say that the real office of the Church is altogether exercised.

The command, "help them that are of the household of faith," has been wofully neglected, and instead of the sympathy Christians should exercise, we too often find misery uncared for even in the sanctuary, while others who receive the sacrament, at the same altar, are blessed with goods in abundance. Still, while we are constrained to confess this humiliating fact, we do deny the fault is in the organization of the Church The fault is in individual members of her communion.

The poor feel their neglect; the promptings of nature and necessity are strong; and when another institution promises them all these benefits they have a right to expect from Christians, they are led to join its numbers. Others who are not in need themselves, are persuaded to favor the design from motives of mistaken charity; and the inevitable result is, that the Church, inasmuch as it sometimes regards the needy with apathy, in this respect, is brought in unfavorable contrast with a secret society, carefully devised by men, because it pays its promised stipend with methodical punctuality, and cheats its adherents with the sounding, but unmeaning, names of "Friendship, Love and Truth." The Holy Church is looked upon with apathy and indifference, while the Odd-Fellows' Lodge is an object of affection and love; affections and sympathies which would do much real good if directed in a legitimate direction. While our Missionaries are constantly appealing to us for the barest necessities of life, the treasury of the Lodge is full to overflowing. Reverend Sir, think, for a moment, what a change would be brought about, were these things as they ought to be, and did all Churchmen bestow upon their parent this rich bounty of love and treasure which is her just due? Think you there would be any need for the existence of this association? VERITAS.

For the Churchman.

Dear Mr. Editor.—I acknowledge, with much pleasure, the politeness of my much respected opponent 'Acernus' in his last communication. As there is nothing to call forth a retort of pleasantry, I intend to be as grave as a judge. I must also be very concise, as many friends, who are readers of the Churchman, think that enough space has already been given to the discussion.

On his construction of the text, St. John xi. 52, I only remark, that if we adopt his explanation, the verse will read "and not for that nation only, but that he might gather into one by baptism, *the then morally regenerate* who were scattered abroad." These, he says, were Gentiles, and the Gospel was not preached to them for some years. Yet we must believe that every one of them lived to be gathered into the Christian Church! As the "scattered" are evidently opposed to "the nation"—suppose they were Jews and not Gentiles; they were then called children of God in a *covenant* sense, and moral regeneration had nothing to do with it. The apostles, &c., had received Christ, and therefore had "power to become the sons of God," though this power was not perfected till the day of Pentecost. These "scattered" persons had never heard of Christ, as we may fairly infer: how then could they be in the same relation?

On the Corinthians, Acernus argues as follows:—

Major—A *Pædagogus* in an *instructer*.
Minor—St. Paul was not a *Pædagogus*.
Conclusion.—Therefore he was not an *instructer*.

Let me ask him if he is sure he has properly *distributed his middle term?*

What I intended on the word ὠδίνω was—that it is often used to denote intense *mental anxiety and bodily pain without reference to a birth*—example Sept. Hab. III. 10. *The nations shall be in extreme sufferings* LIKE *those of travail.* The emphasis here is on the *pains*, and the idea of a *birth* is dropped. St. Paul uses the term in the same sense as I contend; Acernus may prove the contrary if he can.

As to Gregory of Nyssa, enough has been said by me already. The copious extracts I have given will pretty fully elucidate his teaching; and though 'ignorance and conceit' may term them *old womanish*, persons of taste and learning will admire their correctness and beauty.

Of course I accept the teaching of the 27th Article, and consider there is no *clashing* between it and the offices. I explain the one by the other. It is the explanation of my learned friend to which I object. The Sacrament of baptism is a 'sign and seal' that the promises are then *truly and invisibly performed* in those who faithfully receive them. "It is not to the water itself, but to the spirit in the water we are to ascribe these glorious effects" (Beveridge on Article 27. p. 483). And he quotes St. Austin as saying (Tract vi. in Johan), "The water of the Sacraments is visible, but the water of the spirit is invisible; that washeth the body and signifies what is done in the soul; by the spirit the soul itself is cleansed and fitted." And also (De Nup. and Concup. I. 33), "In the baptismal washing, not only the pardon of such sins as are committed, but of such as shall be afterward committed, is granted to such as believe in Christ." And again, (De Trin. xiv. 17.) "Renovation in baptism is made in a moment, by the forgiveness of sins, for there is not so much as one, be it never so great, that remains, and may not be pardoned." This father, it must be remembered, is cited by my learned opponent as one of his own witnesses, and these decisions, therefore, must have great weight with him. I agree with Acernus that baptism gives us a *title* to the benefits of the Christian covenant, but is also the *means* by which we receive them; and this he seems to keep out of view,—or at least not to give it the prominent place it deserves. I have already pointed out in a previous communication, that there is a wide distinction between the preparing influences of the spirit bestowed before baptism to render the soul meet for the reception of the Holy Spirit; and the indwelling of the same Spirit granted in baptism to be unto us the source and principle of holiness, and to make us the temples of the Living God. I gave my construction of Titus iii. 5, in my first communication (Nov. 11). It is the *laver* which confers both regeneration and renovation.

In support of the above statements I beg leave to conclude with the following quotation from Bishop Bull's Apologia pro Harmonia (works vol. 4, p. 336, Oxf. 1827). "Certain acts or dispositions necessarily precede the justification of a man, by which he may be rendered apt and meet to receive so great a benefit from God; of which sort are to grieve for sin, to submit one's self humbly to God, to flee to the mercy of God, to fix one's hope on Christ the Mediator, to seek the Divine favor before all things, to enter upon a firm purpose of a new life, and other like things, all which Holy Scripture embraces under the names of faith and repentance. These acts or dispositions, however, by no means proceed from the ~~new~~ strength of the human will; but they are wholly effected by the Holy Spirit, preventing, exciting, being present with and accompanying the man, but not yet dwelling in the man himself. But they are effected in the man and by himself through the grace of God, not in an instant, which cannot be, (seeing that manifestly there is need of time and a certain course of pious thought in order that he may perform those acts), nor necessarily, nor *irresistibly*, as they say; but gradually, according as each one obeys the guidance of the Word and Spirit of God. Upon the man being thus disposed through grace, out of the great mercy of God through and on account of Christ, that greatest of benefits, justification is conferred, i. e., his sins, howsoever great and many there are, are remitted unto him, and the right to eternal salvation is granted. Lastly, upon the man now justified and gifted with the privilege of sonship, the 'spirit of adoption' is set forth by God as a sign of love, and pledge of adoption. This donation of the Spirit, which follows justification, especially differs from the grace of the same Spirit, preventing and working the conversion of man in two respects. First, because the Divine Spirit is united to the soul, now purged from vices, in a more strict and intimate manner than before; penetrates into it more deeply, and pervades more fully all its faculties. Whence in the Scriptures, the Holy Spirit is said, before the conversion of a man, to knock, as it were, at the door of his heart; but after conversion to enter the inner parts of the house. Rev. iii. 20. In the second place, because that most Holy Spirit now dwells in the soul, which He had before visited, as it were, and prepared as a domicile for Himself by His own preventing grace, and fixes His seat there, never to depart from thence, unless He be driven without by some more grievous sin; and further, when any such should be committed, who will willingly return, provided He be recalled by a serious and timely repentance" On the 411th page, the most learned author speaks of Baptism, as the means whereby the remission of sins and the Divine favor are conveyed to and bestowed upon the devout recipient.

I have the honor to remain, with the utmost respect, his very obedient servant,

MASTIX.

For the Churchman.

Dear Mr. Editor.—A correspondent (X. Y. Z.) in your paper of Jan. 13, states that he is frequently embarrassed as to what course to adopt, when called upon "to marry a man to the sister of his former wife." Permit me, through you, to refer him to Bioren's Journals, Vol. 1, p. 259; or to the Proceedings of the General Convention, in 1847, Appendix G. p. 227. He will there find a solution of this, and all similar difficulties. I subjoin the extract from Bioren, hoping you may find room for it in your Journal—merely remarking that the opinion was given in the year 1808, when the House of Bishops comprised Bishops White, Madison, Claggett, Smith, Jarvis, Benjamin Moore, and Parker:

"The House of Bishops having taken into consideration the message sent them by the House of Clerical and Lay Deputies, relative to the subject of marriage, as connected with the table of degrees, within which, according to the Canons of the Church of England, marriage cannot be celebrated, observe as follows:

"Agreeably to the sentiment entertained by them, in relation to the whole ecclesiastical system, they consider *that table as now obligatory on this Church*, and as what will remain so, unless there should hereafter appear cause to alter it, without departing from the Word of God, or endangering the peace and good order of this Church. They are, however, aware that reasons exist for making no express determination as to the light in which this subject is to be considered. They conceive so highly of the importance of it, and it is connected with so many questions, both sacred and civil, that they doubt of the propriety of entering on it, without maturer consideration than any expected length of the present session will permit; and this opinion derives additional weight both from there being but few of their house present, and from their being several of the Churches not represented in this Convention."

I trust that X. Y. Z., with all good Churchmen, will feel precluded, by the former part of this "Opinion of the House of Bishops," from solemnizing any marriage between a man and his former wife's sister, or between any parties whose marriage would not be allowed by the English table of degrees.

I would also rejoice to see "O." giving us, through your columns, the result of his years of study and experience. DISCIPULUS.

For the Churchman.

Among the trials which the Christian has to encounter in the maintenance of his faith, and in consistent devotion to his religious duties, is the two-fold operation of erroneous judgment respecting charity. The practical conclusions to which his principles bring him, expose him to the charge of uncharitableness; while his own fear of being uncharitable is a temptation—often hard to be resisted—to depart from that strict consistency and honesty which are inseparable from the genuine piety and morality of the Gospel.

It is an important principle, essentially connected with a proper view of this subject, that charity has nothing to do with the *opinions* of another. In other words, I am not uncharitable for believing that I am right, and that my neighbor is wrong. On the contrary, if I am an honest man, I cannot deliberately entertain an opinion, without being convinced that it is right, and that therefore what differs from it must be wrong; and the right or wrong of an opinion is a quality inherent in itself, totally unconnected with the character of those who hold it. The truth is not less the truth, because bad men profess it. What is not the truth is error; and error is not less such, because good men hold it. Because I hold certain opinions as right, it does not therefore follow that I regard all who hold those opinions as good men. Because I regard certain opinions as wrong, it does not therefore follow, that I consider all who hold those opinions to be bad men.

When, however, I remove my judgment from opinions to *persons*, and charge the latter, not merely with holding wrong opinions—which I must do, if I honestly think myself right, and they differ from me—but with doing so wilfully and knowingly, and therefore sinfully, I am uncharitable. And I am egregiously so, if I intrude into the divine prerogative, and pronounce of any errors of opinion, that they will shut out those who hold them from the mercy of that God Who alone sees and knows the heart, and can therefore determine where error is a misfortune, and where a fault—where, like the multitudes of other sins in even the best of men, it accords with the covenant of judgment and mercy, having Christ's mediation as the ground of the latter, that it be graciously forgiven; and where, as the result of wilful perverseness or inattention, it must be imputed for sin, and punished accordingly.

One of the characteristics of charity given by St. Paul in his noble eulogium on that greatest of Christian virtues, is, that it "rejoiceth in the truth." The very love we have for our neighbor should make us particularly anxious that he should embrace the truth in his heart, and act upon it in his life: in other words, that his religious opinions and religious character and conduct, should be in strict accordance with the truth as it is in Jesus. If we are honestly persuaded that this is not the case, we can hardly be said to have the evangelical grace of rejoicing in the truth, unless—in subordination, of course, to Christian modesty and humility, and to the proprieties of our station in life—we are desirous of contributing what rightly we may, to his becoming conscious of this, and changing for the better. And most especially will the possession of that grace be an effectual preventive of whatever may encourage the wrong, or wear the appearance of indifference to the truth, or lessen the essential distinction between it and error.

He that rejoiceth in the truth, is very jealous, with a godly jealousy, of whatever may militate against it, or diminish its influence. The pleasure of being praised and thought well of by others; the comfort of being exempt from the opposition of those who differ, and from the necessity of defending the faith and hope that is in him; the present satisfaction and advantage that may attend concessions and compromises; the gratification of apparent good done by seeking *ends* without much regard to the consistency of *means* with the truth and the right; the selfish feeling of security or interest connected with politic silence and inaction; relief from the responsibility of manfully adhering to unpopular truth; and the profit of companionship with, or dependence on, the abettors of favorite errors; are nothing, in the estimation of the really good man, compared with the joy of heart resulting from his being always, in all places, in all companies, under all circumstances, found erect and unwavering *in the truth*—in its profession, and in all that in word and deed is part of honest and strict consistency therewith.

And this is genuine Christian charity—the *love of God*, which seeks in all things His glory, that cannot but be injured and disgraced by whatever deviates from the truth, or falls short of its just demands on its professors for thorough reception, honest and consistent adoption, unflinching maintenance, and, when necessary, firm and resolute defence—the *love of man*, fully convinced that the truth in all things is his best friend, and error always injurious to him. B. T. O.

For the Churchman.

UNLAWFUL MARRIAGES.

Mr. Editor.—I receive and acknowledge with a full heart, though conscious that it far transcends my humble claim, the very kind notice of my effusions, evidently prompted by his warmer heart, of your correspondent X. Y. Z. The point in it calling for a reply is the proposal to discuss the right course of the Clergy, "under *our* ecclesiastical regulations," when requested to "marry a man to the sister of his former wife." The *scriptural* prohibition of such an union, I have argued. Its *ecclesiastical* congruity under our present Church laws, the English canon having never been re-enacted by us, or any substitute provided, depends on the final sentence of Article VII., which declares of the Old Testament, "no Christian man whatsoever is free from the obedience of the commandments which are called moral." To those who imagine this fundamental legislation of the Church to be indistinct, on the problem concerned, two queries arise upon it,—is the 'levitical law of incest' among "the commandments called moral?"—and, does that law forbid marriage with a wife's sister? To the latter question my reply has been given. The former, concerning the "morality" of the law if not determined instinctively, as it should be, by the moral sense, can only be answered by the authority which ratified the Article. But, as so many becloud the moral sense with immoveable feelings and interests, and see not that in heavenly law doubt cancels liberty instead of creating or confirming it, and as there seems no prospect of authoritative action, the House of Bishops in 1841 (p. 90) having declined it, I feel no encouragement to open further the topic. As the matter stands, the most regular course for our Rev. brethren may be, for the "younger Clergy" especially, to consult their respective Bishops on these two points, or in any other form they think proper.

With renewed obligation to him,
and to you,

Philadelphia, Jan. 19, 1849. O.

BALTIMORE, Jan. 15, 1849.

To the Editor of the Churchman.

Rev. and Dear Sir.—Judging from the candor generally manifested in your useful paper, I presume you must always wish to correct any mistake that may inadvertently creep into your pages. I take the liberty of calling your attention to a most egregious one occurring in the Churchman of Dec. 16, 1848. In your paper of that date appears the following statement, from the pen of a writer I think over the signature of D. "*New Jerusalem, or New Christian Church.*—This sect was founded by Emanuel Swedenburg, who commenced his labors in this department about 1743." Now, my dear Sir, a greater mistake than this could not possibly be uttered respecting this illustrious individual; for, if a judgment may be formed from his voluminous writings, which are now spread extensively throughout the Christian world, it will appear very certain that the *founding of a Sect* never entered into his views during the whole of his protracted and useful life. That he "commenced his labors" in the *writing* of theology, about the year 1743, is a fact well known; but that he, as an individual, or in any of his writings, ever encouraged or gave the least sanction to the founding of a sect, is *not* a fact; for, my dear Sir, it is now known throughout Christendom, that the father of Emanuel Swedenburg was the Right Rev. *Jesper Swedenburg*, Bishop of West Gothia, in the kingdom of Sweden (Episcopal, of course) and it *follows*, of course, that E. S. was born in *the Church*, baptised in *the Church*, brought up in *the Church*, and continued in *the Church*, through his whole life, receiving the communion from an Episcopal Clergyman on his death bed. Though a Theological writer he never entered into Holy Orders; and so far was he from encouraging anything like sectarianism, he was in his travels almost a recluse. The late Rev. Thomas Hartley, the pious Rector of Winwick, in Northamptonshire, who was the intimate associate of E. S. in his numerous visits to England, in a letter to the Rev. John Clowes of Manchester, says,—"Swedenburg was a man of uncommon humility, and, so far from affecting to be the Head of a Sect, that his voluminous writings in divinity continued almost to the end of his life to be anonymous publications; and I have some reason to think that it was owing to my remonstrance to him on this subject, that he was induced to prefix his name to the last work he published, called *True Christian Religion*. He was of a Catholic spirit, and loved all good men in every Church, making at the same time all candid allowance for the innocency of *involuntary* error, but at the same time found himself obliged to point out in his writings the false doctrines of the several Churches with an impartial freedom."

Hoping, Rev. Sir, that this communication may not be considered obtrusive, its object being merely to correct a very *prevalent* error respecting an author much revered by the writer hereof, I remain, Rev. and dear Sir,

Most Reverently,
And affectionately yours,
AN EPISCOPALIAN.

For the Churchman

Mr. Editor.—Will not a good cause excuse my burthening your columns with another short epistle from a generous and devoted missionary? And will it not arouse the zeal of those to whom God has given more of this world's goods? J. McVICKAR.

Rev. and Dear Sir.—I would not trouble you with this trifle, but I know not how to direct, except to you, for aiding in the missionary press at Constantinople. May God prosper you in this and other many good works. With great respect,

Your friend,
E. M. P. WELLS.

To Rev. J. McVICKAR.

For the Churchman.

"ORDER OF DIVINE SERVICE IN THE PRIMITIVE CHURCH."—I read an article under this head with great satisfaction, in a late number of your paper, and was particularly struck with that part which says, "here follows a prayer for the vexed by the Bishop."

Could you not find some good-natured friend versed in the lore of antiquity, who would look up this prayer and give it to us. It might prove to be adapted to the case of those unhappy persons amongst ourselves who are grievously "*vexed by the Bishop.*" E.

THE CHURCHMAN.

New-York, Saturday, Feb. 3, 1849.

We had supposed that the controversy which has sprung up between Acernus and Mastix was about to expire in the natural way when we received another communication from I. H. H. (Waddington Jan. 24th), opening the whole subject afresh from the beginning, and assailing more unsparingly than ever the positions of Acernus. We have good evidence that many of our readers have been much interested in this discussion, but the majority of them are exclaiming, *Eheu jam satis!* With many thanks, therefore, to our contributors for their very able essays, we feel obliged to say that it is time the discussion was brought to a close.—We have no wish, however, to force the combatants to an abrupt conclusion, and, therefore, shall not object to a brief communication which (like Mastix in our present number) looks to a termination of the discussion; but any protracted article, like that of I. H. H., however able we shall feel obliged to decline.

We have carefully abstained from interposing in the controversy (the extract from the *Christian Remembrancer*, though it appeared under the editorial head, was furnished by a correspondent); and now that it is come to an end, it may be expected that we should offer an opinion on the merits of the case. We have not the vanity, however, to imagine that we could set the matter in any clearer light than it has already been put; certainly we could not satisfy *both* parties; and, therefore, we shall address the few remarks we have to offer, to neither party; but to that large class of readers who are apt to infer from this and like discussions, that the doctrine the of Church, in the matter disputed, is not sufficiently definite for the guidance of the conscience and conduct of her members.

Perhaps we cannot better attain our end than by a couple of extracts from two different authors, whose names deserve to be held in reverence.

The first is from Dr. Jackson, who was born in the 16th, and wrote in the early part of the 17th, century, and whose writings were in high favor with Bishop Horne and others of the same school in the Church of England. He is speaking of those who restrain baptismal grace to elect infants, and defend their tenets by the expression in the [Church of England] Catechism, "Sanctifieth us and all the elect people of God;" and having pointed out the distinction between *the elect* and *the elect people of God*, the former implying an election to eternal glory, the latter to God's ordinary grace or means of salvation, and shown that some gift of the Holy Ghost is conferred on all who are baptized, he proceeds as follows:

"Whether this *gift* or qualification wherewith the Holy Ghost is said to *sanctify all the elect people of* GOD be, or include in it, *the grace of Regeneration*, I will not dispute. That infants are by baptism regenerated we may not deny; unless we will take upon us to put another sense on the *Articles of our Church* than they will naturally bear. But whether such as were baptized when they came to years of discretion (as most of those Romans were [to whom St. Paul addressed his epistle]), did in baptism receive the grace of regeneration, or were forthwith regenerated; *that* I leave unto the schools. It sufficeth us to know the true meaning of our apostle in this place. And this it is: All of us in baptism receive a *gift* or *talent* which by nature we had not, we could not have. For the use of this talent we shall be called to a strict account. And when this account shall be taken, it shall go harder with those which either have abused it, misemployed it, or not used it, than with the Gentiles, Heathens, or Infidels, which never received the like. For *to whom more is given, of them more shall be required.*"—(Jackson, Vol. iii., p. 470., folio edition.)

The other extract is from Bishop Stillingfleet. Baxter, the non-conformist, had objected that the Church, by requiring the use of the sign of the cross in baptism, attributed to it a Sacramental efficacy; for, says he, "as the water of baptism worketh morally by signifying the washing of Christ's Body; so the cross is to operate morally by signifying Christ's crucifixion, the benefits of His cross and our duty."—And to this objection he added, "That it is the common doctrine of Protestants that the Sacraments are not instituted to give grace physically, but only morally; and that even the wisest Papists themselves do maintain only such moral causality in the Sacraments."

To this Bishop Stillingfleet replies, that Mr. Baxter has misrepresented and misstated both the Papist and Protestant doctrine about the efficacy of the Sacraments; and to show this, having first remarked that the Papists all agree in the doctrine that the Sacraments do actually confer grace *ex opere operato*, when there is no actual impediment; he adds:

"But then they [the Romanists] have a very nice and subtle question among them about the *manner* how the *Sacraments* do confer grace, whether *physically* or *morally*. By *physically*, they mean when a thing, by its own immediate action, hath influence on producing the effect; by *morally*, they mean that which doth effectually concur to the producing the effect, but after another manner, as by persuasion, by entreaty, &c. As he that runs the sword into another's bowels kills him *physically*; he that persuades and encourages him effectually to do it, is as *really* the cause of his death as the other; but then they say he is but a *moral* and not a *physical* cause of the murther. They all agree that the Sacraments do effectually convey grace where there is no obstacle put: but the only question is about the *manner* of producing it. As to this, they agree that the Sacraments do work as moral causes, not principal but instrumental: the principal they say is the merits of Christ, the instrumental, the Sacraments as deriving their efficacy from the former; as the writing from the seal, and the seal from the authority of the person; or as money from the stamp, and the stamp from the king: but besides this, they question whether there be not a *proper efficiency by divine power in the Sacraments*, to produce at least the *character* [impression] from whence divine grace immediately follows. And about this, indeed, they are divided. Some say there is no necessity of asserting more than a bare *moral* causality; because this is sufficient for the infallible efficacy of the Sacraments, (*sublato obice*,) as Gamachæus, a late professor in the Sorbonne, delivers their doctrine; and of this opinion he reckons Bonaventure, Altisidore, Scotus, Durandus, Canus, Ledesma, and many others; and with this he closes [agrees] because this is sufficient, and the other is to make miracles without cause: as long as the effect follows certo, infallibilliter, and ex opere operato, as he there speaks. And for the same reason Card. de Lugo yields to it, although he there saith, that a Sacrament is *signum practicum infallibile gratiæ*. So that those who do assert only this *moral causality* of Sacraments, do not suppose any uncertainty in the effect any more than the others do, but only differ about the way of producing it. Yet Ysmbertus, another late professor of the Sorbonne, proves the doctrine of a *physical efficiency* to be much more agreeable to the sense of their Church; and that the argument is of no force against it because it is so hard to be understood, for then they must quit many other doctrines besides this. Joh. Baptista Gonet, a late learned Thomist, not only contends earnestly for this opinion, but saith, the greater part of their divines assert it, and those of greatest reputation, as Ricardus, Tapper, Vega, Suyrus, Ysmbertus, Suarez, Valentia, Bellarmine, Reginaldus, Mœratius, Ripalda, and many more. And Coquetius, he saith, reckons up fifty-three eminent divines, who hold the physical causality of the Sacraments. So that Mr. B. is both very much mistaken," &c. *(Separation, p. 356, &c.)*

It is possible that these extracts may suggest other thoughts and answer other purposes than those which we primarily intend. But our chief intention in adducing them is to show that while the fact of Regeneration by Baptism is so defined and set forth by the Church in her formularies and articles, as to answer all the purposes of edification in Christian doctrine and practice, it is not, it need not, and perhaps cannot, be so defined as to preclude many subtle questions and disputes as to the time, manner, and degree of the operation of the grace conferred. Such disputes, clothed with various phraseology in various ages, always have been and probably always will be; and a new one among High Churchman, on the effects of Baptism, may, when its terms are well defined, be only the reproduction of an old one maintained, *salva fide*, by the Thomists and Scotists of past days. We do not, by any means, say that they are void of interest or importance; on the contrary, we believe them to possess great importance, and great interest also for minds properly qualified to appreciate them. But their importance is not vital, and the number of those who are interested in them are comparatively few. Those who look for doctrine with an immediate view to practice, may be thankful that the Church has met their wants by eschewing all curious refinements. They ought not, however (we submit), to condemn such refinements, or seek to proscribe them; but rather say with Jackson, We leave them to the schools. A *Christian Journal* may be allowed to enjoy both the radiance of the Church and the reflected light of the school; but when the latter threatens to eclipse the former, it is well perhaps that it should be diverted to a different orbit.

For The Churchman.

Mr. Editor.—I coincide with your remarks on the *naming of Churches*, and especially as regards the inexpediency, if not absolute unmeaningness, of our talking of "*patron* saints;" but, in your editorial of Jan. 27th, on this subject, I observe an expression which, as coming from you, excites, I confess, my surprise.

You say—"The popish heresy of canonization, which involves heretical views of the Catholic doctrine of the Intermediate state, should not have even seeming deference paid to it."

1. Canonization is, surely, a *practice*, not a dogma; and I do not see how a *practice* can be called a "heresy."

2. The expression, "A heresy—which involves heretical views,"—seems to me very confused, and inaccurate. Surely, an "heresy" *is* an "heretical view."

3. If canonization be an heresy, how is it a *popish* heresy, since it is practised by the Greek Church even more extensively than by the Roman; as witness the Hagiology? nay, since it is recognized by the Church of England in the Homilies, not to say in the Calendar?

4. I have always understood, that whereas a certain kind of religious veneration has (in fact) always been felt, and in various ways manifested, among Christians of the Oriental and Latin Churches, for such holy persons as were believed to have departed in the peculiar favor of God, Canonization is nothing more, even in the Roman Church, than an exercise of the Church's power in limiting and restraining this veneration, on the part of the faithful, to such departed saints alone as are truly worthy of it. Thus the Prayer-Book recognizes the sanctity of St. John Chrysostom; the Homilies, that of St. Jerome, St. Augustine, St. Leo, and others. It appears to me that the *degree* of veneration which ought to be paid to these saints, and the *mode* in which it is lawful to express that veneration, are quite distinct questions from that of the lawfulness and necessity of canonization itself. The way in which the former are decided *may*, certainly, "involve heretical views of the Catholic doctrine of the intermediate state," but the latter seems to belong purely to questions of discipline. Our own Church has not seen fit to canonize, i. e., recognize, judicially, the sanctity of, any of her children since the Reformation; but it is beyond dispute that she does not *uncanonize* those whose sanctity had been recognized previously to that event.

5. Your editorial refers us to the Bible for authentic saints. Very good. But if (as has been recently proved, over and over again, *ad nauseam*) the *canonization* of the books of Scripture, as the very word, *Canon*, shows, was the authoritative act of the Church, surely we can trust her, or rather the Holy Ghost in her, as safely in determining the sanctity of a Person, as the inspiration of a Book.

Correct me if I am wrong, and believe me, as ever, Affectionately Yours,

SCHOLASTICUS.

New-York, Jan. 27, 1849.

Whatever remarks we may offer editorially are fairly open to criticism, and we have not hesitated, therefore, to insert the strictures of "Scholasticus," in reference to our comments on the 'Canonization of Saints.'

This phrase is well understood to refer to a ceremony of the Church of Rome, by which men or women, of reputed piety—having departed this life—are, after an examination into their lives, and some other forms, enrolled in the catalogue of saints, and decreed to be proper objects of worship in the universal Church. Hence, in reply to our correspondent, we deem it only necessary to say—

1. That canonization is, comparatively, of modern origin, and peculiar, as the explanation of the term implies, to the Church of Rome. Bellarmine himself is not able to allege any more ancient canonization than that of Suibert, by Pope Leo III., in the 9th century; and the only evidence he gives of this is an extract from a letter of one Lugderus, in regard to the pre-

tended miracles of Suibert. His next instance is of Hugo, who was canonized, as he affirms on a like insulated authority, by Innocent II., in the 12th century. Having mentioned only these instances, he proceeds to state, as a thing better known, that Pope Alexander III. canonized St. Bernard; "from which time," he adds, "all others who are accounted Saints, as Thomas of Canterbury, Dominic, Francis, and others, have by the Popes been enrolled in the number of Saints."* When a Roman Cardinal, thoroughly conversant with antiquity, can expiscate but one instance of canonization before the 12th century, and but two before the pontificate of Alexander III. (since whose time they have been sufficiently numerous), it hardly admits, we think, of a reasonable doubt that the practice originated in the 12th century, and that the honor of the institution must be ascribed to Alexander III.

2. That the practice involves "heretical views" (understanding the term *heretical* to denote views contrary to Holy Scripture, as explained by the concurrent testimony of the Catholic Church), is a point which we suppose no Churchman will deliberately call in question. It supposes a denial of the Catholic doctrine of the intermediate state, and by teaching that the departed have already attained to the final consummation of blessedness and glory, it overthrows, by implication, the doctrines of the Resurrection and the future Judgment. In these, as in many other instances, we find Rome in alliance with the Puritans.

That the Apostles, the Apostolic Fathers, and many shining lights of the Primitive Church, have, by the *common consent* of the Universal Church, been commemorated as Saints in the suffrages of the faithful, is undoubtedly true; but this is a very different thing from a formal decree awarding them a place in the kingdom of glory, and authoritatively determining them to be objects of adoration. This blasphemous presumption is peculiar to the Church of Rome. One would think that in decrees of such awful assumption, and so essentially involving the faith and worship of her members, that Church had need of an infallible head. But no; the Pope is not infallible in *matters of fact*, so that his subjects are in danger (by their own account) of invoking the prayers and succors of those whose examples they would dread to imitate.

As to the word *heresy*, it is, we believe, strictly and technically applicable to *opinion* rather than *practice;* but (not to say that our meaning was sufficiently apparent) we find Archbishop Tillotson (who is at least as good authority in English as in divinity) declaring that "the worst *heresy* is a *wicked life*."

We have no time to pursue the matter farther, and if our correspondent is still dissatisfied, he may perhaps receive further light from some of the able contributors to our columns.

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* Bellar. De Sanct. Beatit. Lib. I, Cap. Viii.

We have received a somewhat remarkable pamphlet, entitled "An Appeal to the Christian Public, on the evil and impolicy of the Church engaging in merchandise;" the object of which is to expose the injury done to booksellers and to the public by "Charity Publication Societies." These societies, as the writer argues, are injurious to booksellers, by underselling them, and driving them out of the market: they are injurious to the public, 1, by making them pay more for books than they would if left to be furnished by individual enterprise. (This result is obtained by adding the funds given to the societies to those which they make by the sale of their books. All comes out of the public; and as the societies furnish their books at very little less price than the trade, very nearly the whole amount given in charity is, as is argued, a waste and useless expenditure.) 2, by forcing publishers and booksellers, who are thrown out of the field of fair competition in good books, to invest their capital in books of a light, useless, and demoralizing tendency. The following extract will put the reader in possession of the writer's views:

> This institution is called a Tract Society, and, as such societies are apt to do, has been tempted in its strength to depart from its design and become a large book-publishing concern, one of the largest in our country. It professes to furnish religious books at cost, and, perhaps, when the expenses of its 400 colporteurs and the large salaries of its many agents and clerks are reckoned into the account, this may be found true. Its publications are certainly sold so near their cost that all private enterprise and capital must fail in any attempt to publish at similar rates. Here, then, is a society, with its many hundreds of agents and servants, with mouth so large that nothing can fill it, and with tongues so various and many-toned, that you can hear nothing else, crying to be supported on the charity of Christian people, and yet doing nothing to support itself. Its hired emissaries, its devouring presses, are fed at the hand of charity—a weak, ill-judging, yet generous charity. Well, what is the result? It has paralysed the enterprise of individuals lawfully engaged in publishing religious and useful books. It has, to an extent may times exceeding the means and influence of the society, driven the capital of publishers into new channels, and caused, directly and indirectly, the circulation, in cheap forms, of more useless and injurious books than the society, with her thousand hands and tongues and charity boxes, can ever counteract. This is no idle and unmeaning view of the case. Every bookseller knows the danger and impolicy of publishing, or keeping on his shelves, religious books. The entire book business has undergone a change. Wholesale dealers, who supplied country booksellers, seldom got an order, five years ago, which did not include many religious books. Now, it is a rare thing that a single book of a religious kind is called for by houses that formerly sold thousands. They say they cannot sell them, that the demand has ceased. This is known to be true through the whole country, as a change in the times. They can now only sell school books, novels, picture books, and standard books, and none others pay for publishing. This is the general statement of men engaged in the trade. It is caused by the action of religious societies, and most of all by this book-making tract society. Wherever they can sell a book they send a man with it, and when he takes pay for it, he asks for a donation, if there is any appearance of ability to give it. Thus, he puts in and takes out, always taking more than he gives, if he can. Well, this method supplies every family that can be reached with a few religious books, and fleeces it of what charity it can, and, as religious books are not necessaries of life, what is gotten in this way supplies and satisfies, so that there is seldom a call on booksellers; and if they should happen to be called on, unless the desired book is at the society's low rate, it is declined, or bought with a conviction that an exorbitant price has been charged.
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> This, then, is a brief sketch of the society's influence. But they say, you show that we make books cheap, and are very diligent in circulating them. Is not that a good? What care we for the booksellers? Well, booksellers don't want your care, but they would like you to have sense as well as religion. That is all. But what sense is there in your doing by charity what individual enterprise would gladly do, and make books cheaper to the people than you do, if you add to your prices the charities they give you. There is no cheapness in your system but what lies in appearance: it is an expensive system to the public. It taxes the poor as well as the rich. You would take money from the poorest, if you could get it, and you often can, for poverty is generally charitable. You gather apples of thorns. But I would have you know it is a waste of Christian charity that is spent on you. If you used the economy that good men should, if you did not try to do more than a prudent business sagacity dictates, if you charged the prices for books by which industry can thrive and be rewarded, now that you are made so great, every stream of charity might turn from you to other and more legitimate ends, and you be left without means enough to do a great and successful business. And if, to what you might do in that case, you add what others would do in the same cause, and in a fair field of competition, more religious books would be read and published than now are, and an amount of capital, a thousand-fold greater than yours, would be turned from catering to the corrupt appetite of the people, to spreading useful and religious knowledge.
>
> I think your vocation, as you have turned it into book-making, is a bald superfluity; and if I could convince the religious public of it, I should think I had done a great good. There are objects enough, every one knows, of more needful charity than you are. You may call your vocation *preaching*, but I do not. God has instituted a Church and Ministry to convert the world and keep up a knowledge of himself, and if the charity that is given you were expended in educating ministers to proclaim the word: in building churches and attracting people to them; in supporting missionaries and pastors, many of whom are laboring with constitutions broken, and minds enfeebled by the cares and griefs of an inadequate support, I think that the skies over us would brighten in approbation of the change. How many poor shepherds of Christ's flock are there who hunger for bread, who cannot buy a book to replenish their exhausted minds, whose ministry is made feeble and unproductive by causes like these; who might speak *living tracts*, if fed each with a moiety of the charity you claim.
>
> What business have Christians to give their charity to do that which business-enterprise and capital would do, if let alone, quite as well and cheaply? None at all, till it can be shown that there are no neglected and more useful channels for their charity to run in. It is bad economy to do anything with the funds of charity which ready and unemployed hands would do with their own means. But does any one suppose that a demand for religious books would be unsupplied? No. The coffers of infidelity itself would be readily opened to supply the want. Should we not employ the unsanctified talent and wealth of men for such an object? Of course we should when we can. It is a weak, a stupid, though it may be a well-meaning, charity which would do any work of this kind.
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> This society furnishes the Church no books which she does not pay more for than the same would cost if she left book-publishing to take its own course. Men are not justly called upon to aid this society. It should stand in its own strength, and live by its own business, or not at all. It does nothing, when it goes out of its own sphere, as it has, which the Church needs; and it is an abuse to ask the religious public to sustain it. It is an abuse, because such misdirected charity drives a great amount of funds out of the service of religion, and turns it against the well-being of society.* Yet the agents of this begging institution will tell the people, you must give us money to publish good books to counteract the influence of bad ones, now so numerous, when it is the policy and agency of the society which has so multiplied bad books of late years. It is a common sentiment of booksellers, that this is the fact; and I trust I have made it sufficiently apparent, by exhibiting the false and injurious principles on which the business of this institution is conducted.
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> Apply the same principles to any other branch of business, and it would and must ruin it. Suppose you get up a great charity-box and call it a work-shop, and have apartments for various arts, and say, we will supply the poor and rich at cost; I reckon we could get agents enough to work in it, by paying them well, who would be very zealous in calling it a benevolent and useful institution; and if the public chose to supply its demands in this way, it would soon be the ruin of all engaged in the same business. Is there any more legitimate branch of business than that of publishing and selling useful books, and is there so little that we can do with our charity, or have we so much of it, that we must drive every man with his means from the field? When will good people see the folly of establishing any such publishing concern without requiring it, after a fair start, to support itself by the sale, at proper business prices, of what it produces, giving away only of its acquired ability? This is the only live and let live principle that can apply to the subject, and I will add, the only just and sensible principle that can apply to it.
>
> I might extend the application of these principles, and show their injurious action, show that they all land us in evil and folly by means of our own charity. Our charity is a talent that is to be improved wisely, or not at all. Anything that touches the motives of human industry, to weaken them; anything that charity does that would be done if she let it alone, is a positive evil, and the law which makes it so, is written by the finger of God, and we are bound to see its characters in his word, yea, sinking into the very flesh of our nature.

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* A bookseller, who had published a Bible and several other religious books, turned of late to publishing books of murders, of robbers, and criminal calendars generally; and when remonstrated with, he said, the charity societies had destroyed the value of his better books; he could not sell them, and he must do something to support his family, and protect his property invested. He could not change to any other business, nor could he live on the crumbs that fall from these charity tables. This is one of many instances of a similar character. These societies are destroying all the smaller publishers, and driving them into such expedients and shifts for a living. It is a natural result, and shows conclusively that charity has no right to undertake a business of the kind, and, in fact, any business but such as no labor can live by. It can only do so on the principle of doing evil that good may come. Without the aid of this Jesuitical principle, no charity-publication society can be defended. They injure and ruin men in the same line of business, and they care not for it because of some good they have in view. This is but acting out the principle.

By the Canada we have our usual files.—They contain, however, very little of general interest.

The Archbishop of Canterbury has declined convening a public meeting of the National Society (Education) as requested by a large number of its members, on the double ground that it cannot be affirmed that the recent negociations between the Society and the government Committee have failed, and the inconveniences of a public discussion of so delicate a matter. The Archbishop thinks that all the benefits of such a meeting can be obtained by written communications to the Society's Committee.

A letter has appeared from the Dean of Bristol justifying the recent act of the Chapter, suppressing the chanting of the Litany. The excuse is, that it is the duty of the Minor Canons to *preach* in the afternoons, and that there are many sound orthodox Clergy who would like to be made Minor Canons, who cannot *sing*, and who would be excluded from these situations unless the chanting were dispensed with. That is, there are many excellent men who know nothing of navigation, who would like an appointment in the navy, *therefore* it would be well to abolish all requisitions of such knowledge, and to throw open all such posts to general competition. An earnest protest against the procedure of the Dean and Chapter, has been made by the Archdeacon of Bristol, and a large number of influential Clergymen and Laymen of the Diocess.

The Bishop of Exeter has written a letter to the Archdeacon of Totness, in reference to the movement now going on in the Church respecting marriage with a deceased wife's sister, giving it as his opinion that, as the Queen has not authorized the announcement of any intention to call on Convocation to revise the Law of Marriage, it is not well to take any steps to disturb the minds of the people on so momentous a subject: it having been the judgment of the Church in all ages, of the Church of England in her ninety-ninth Canon, that such marriages are "prohibited by the Law of God," and "incestuous and unlawful."

Mr. Noel's "Essay on the Union of Church and State," has made its appearance in a thick octavo volume.

A serious difference has arisen between Bishop Hampden and the Dean of Hereford, in consequence of the Bishop's having presented to a vacant Honorary Canonry in the Cathedral, not a beneficed Clergyman of the Diocess according to ancient custom, but a Clergyman from a distant county—Yorkshire. The Dean has protested against the appointment on this ground; but the Bishop stands to his nomination. The matter will probably be referred to the Archbishop of Canterbury.

A plan has been suggested, and finds much favor, for the foundation of Institutions to which superannuated and disabled Clergymen may retire, who are worn out in the service of the Church, and no longer able to perform the duties of their calling.

The Pope is still at Gaeta. It is said that he is going to France, on his way to the Balearic Isles, where the Spanish Government have placed at his disposal the old Palace of the Kings of Aragon.

For the Churchman.

Dear Mr. Editor.—By publishing the letter herewith of the Rev. Joseph Stockbridge, I trust you will be benefitting the societies, and, through them confer increased benefit on that interesting class of community, the seamen, by inducing the hands of Christian liberality and bounty, to bestow their means in aid of the blessed work.

The labors of the Rev. gentleman have been more extensive in behalf of seamen than his letter indicates; for in the 3 months past he has distributed to them, of the societies' publications, 310 Prayer-Books, and 42880 pages of Tracts.

The societies, during the same period, have further, distributed for the benefit of seamen, to steamers and sailing vessels for California, to marine hospitals, merchantmen, &c., 58 Bibles, 20 Testaments, 367 Prayer-Books, 40 Psalms and Hymns, and 42916 pages of Tracts.

And are ready and willing to distribute far more largely, as the hand of kindness may permit them.

THE AGENT
Of the New York Bible and Common Prayer-Book and Protestant Episcopal Tract Societies.

NAVY YARD, NEW YORK, Jan., 1849.

Mr. Butler: Dear Sir.—Since I have been in the service of the government I have never known so great and general a demand for religious reading among men-o'-wars-men as during the last six months. It is my custom to distribute Tracts once a month, and Testaments every Sunday in the year, and Prayer-Books when there is a demand for them. During the last two months of the year just closed, we had on board the receiving ship from 700 to 900 persons at one time, a few short of 900.* It is my rule that no person, serving in naval vessels departing from this station, shall go away without having had offered to him a copy of the New Testament in a language he can read, if he is able to read at all. When distributing Testaments, I am frequently asked for a Prayer-Book, and often in some other than the English language. It occasionally happens that I have nothing but English Testaments to give, and then I promise by another Sunday to furnish the various things which are demanded, such as Prayer-Books, Testaments in various foreign languages, and Tracts. A few weeks ago I had laid myself under pretty large obligations, in the way of promises. You had kindly given me 100 Prayer-Books, and over 17,000 pages of Tracts for this emergency. From other sources I had a supply of Tracts in Foreign languages, and Testaments, too, and 100 Bibles in English, and a number in Danish. At the close of divine service in the morning, I gave notice that I would then and there immediately proceed to the distribution of Bibles, Tracts, and Testaments. The scene that followed should have been witnessed by those who are skeptical in regard to the desire of men-o'-wars-men for religious reading. Several hundred men moved forward to the desk, and with anxious look and outstretched arms, pressed their demand for a Bible or a Prayer-Book, or Tract, with the eagerness that famishing men would ask for bread. And when a man had obtained the desired book, the sparkling eye, the beaming face, and general look of satisfaction, gave evidence that his eagerness was real. I asked several, who appeared very desirous of securing a copy of the Prayer-Book, why they were so anxious about it. "Sir," said one, "we read the Prayer-Book on Sunday more than any other book." I inquired of another sailor, who took up several different Tracts, what he was going to do with so many. "Stow them away in my bag, Sir, that I may have them to read at sea. We sha'n't have another such a chance as this, for years, to get Tracts; and, if you please, I should like one of each kind. This is the kind of reading we like." Your 17,000 pages of Tracts disappeared in about an hour, and, with them, two or three thousand more in various foreign languages. Besides about 20,000 pages of Tracts, I distributed, on that occasion, 100 Prayer-Books, 100 Bibles in English, and 6 or 8 in Danish, and 50 Testaments in English, French, Spanish, Swedish, Irish, Gælic, German, and Italian. The recipients of these books and tracts are mostly men who are about going on a cruise to the Pacific in the Savannah frigate; and as they are to be accompanied by a chaplain, who will look after their spiritual welfare, it is to be hoped the donations of your society will prove to be seed sown in a fruitful soil, bearing fruit to the glory of God.

Allow me here to thank your society for the liberal grants they have made, from time to time, of Tracts and Prayer-Books, to be distributed by me among the officers and men in the Navy. Such an amount of good reading cannot have failed to make a healthful impression; and though the evidence of it do not immediately appear, yet I firmly believe it will, not perhaps till that great obstacle to spiritual progress is removed—I mean the spirit-ration, which the government puts to the lips of the sailor twice a day. I remain, as ever, yours truly,

JOSEPH STOCKBRIDGE,
Chaplain, U. S. N.

New Publications.

A NEW SPANISH READER, by Mariana Velazquez de la Cadena. p. 350. 12mo. Appletons.

This volume is one of an educational series, being the sequel to Ollendorf's plan of learning to read, write and speak the Spanish language. This system (the most popular, in the study of languages) embraces the modern languages of Southern Europe. The author of the Reader, is Professor of the Spanish literature and language in Columbia College.—The selections are made from classic authors, arranged in a progressive order, to suit different classes of readers. Rules for pronunciation, notes and a vocabulary are embraced in the plan of the book, which appears to be well calculated to aid the student.

IRVING'S COLUMBUS. Vol. II. Putnam.

The third volume will contain the voyages of the companions of Columbus, and conclude the work.—Much new matter is added and the history is proportionably enhanced in value. It is superfluous to criticise a classic production like this, which has long since taken its place among the classics of English literature.

A DICTIONARY OF THE GERMAN AND ENGLISH LANGUAGES., in two parts. Part I., German and English, and part II., English and German: by G. S. Adler, A.M., Professor of German language and literature, in the University of the City of New York. D. Appleton & Co. 1370 pp. 8vo.

A very comprehensive and elaborately executed lexicon, extremely well printed. It is compiled in a pains-taking and conscientious spirit, from the most eminent philologists of the age. Every aid that can serve to lighten the labors of the scholar has been contsibuted to the full extent of the compiler's resources: accuracy and precision in definition, and fullness in details. The Dictionary indicates the gradual accession of new words, is full in the department of synonymes, includes a classification and alphabetical list of irregular verbs, and a list of German abbreviations. Pre-eminently, it is a dictionary for the American and English student of Germany. The dictionaries published in Germany are rather for German scholars of English.

The value of such a work is great. German has now become even more fashionable than Italian, and almost as much so as French. The literature of Germany for the last fifty years has been far richer, especially in poetry, than the French. Goethe has been called the foremost literary man of the century,—in lyric verse, in the art-novel, in philosophic criticism as applied to art, literature, history, or to ethical, metaphysical systems, the German is "primas inter primos."—In various departments of science they have made great advances. In theology, bold, rash, and speculative, they are still ingenious, subtle, and learned. In philology they are supreme: perhaps the ablest grammarians and the most spirited translators. The old notion was that all German romance was wild and extravagant: all German philosophy, vague and transcendental: style, an unknown thing, and that pedantry usurped the place of genuine learning. Yet with much that warrants the harshest censure, they can boast of admirable productions in every department.

The basis of the German and the Saxon portion of our language being almost identical, it naturally follows that of all foreign nations none have so close an affinity to the German, in many important respects, as ourselves. The fact of our country becoming also the city of refuge for such hordes of Germans, which must affect our future national character (when the incongruous elements of our nationality are inter-fused and rendered homogeneous), renders it incumbent on those who have a taste and talent for the acquisition of languages, with leisure and means to preserve among us a knowledge of the German language and literature.

The Dictionary is dedicated to Chancellor Frelinghuysen, and to the Faculty of Letters and Science. Professor Adler is an alumnus of the New York University of three years standing—an example of diligence and activity. In scholarship and progressive improvements American Professors, in general, are an industrious body and do good service to the cause of learning and sience.

THE LEGENDS OF MONTAUK, by J. A. Ayres. G. P. Putnam. pp. 127. 8vo.

Montauk is (with all its dreary monotony and barren rudeness) a most picturesque spot and worthy of commemoration. One, like the writer of this notice, who has walked the twenty miles from the lighthouse to Easthampton, of a hot July day, through the interminable sand and clouds of muschetoes, can speak feelingly of the place. Yet these are petty annoyances, vastly overbalanced by the grandeur of the scene and the sublimity of the view from the extremity of the peninsula. Mr. Ayres has written his legends in a fit of poetic enthusiasm, but it cannot be said he has rivalled the interest of his subject, by his mode of treating it.

CHALMER'S POSTHUMOUS WORKS. Vol. 5. pp. 507. 12mo. Harpers.

The fifth volume of this neat edition the Horæ Biblicæ Sabbaticæ, or Sabbath Sculpture Readings, of the favorite divine of the North Britons,—edited by the Rev. William Hanna, LL. D. The Readings are notes, comments, meditations, resolves, on the different books of the Old Testament (in this volume) from Genesis i. to 2 Kings xi.

PLATO ON THE IMMORTALITY OF THE SOUL. pp. 238. 12mo, W. Gowans. 178 Fulton Street.

The most popular dialogue of Plato, delivered in the standard version of Madame Dacier. Of the value of this production of the great philosopher of Greece, it is idle, now, to speak.

The value of the present edition over those which have preceded it, is enhanced by many judicious additions. The life of Fenelon is prefixed to which, as well as to the Phedon, numerous and full illustrative notes are appended containing opinions on, and proof of, the immortality of the soul drawn from a great variety of sources.

FRANKLIN ILLUSTRATED. Harpers. Part II.

This concludes the autobiography, usually printed as complete but which is less than a half of the entire work. A fact is mentioned which explains the variations of style and diction between this and the popular editions. They are reprints of an English version of a French translation of an original autobiography: of which the present is a fac simile.

THE YOUNG PATROON; or Christmas in 1690. A Tale of New York, by the author of the First of the Knickerbockers. Putnam. pp. 142. 12mo.

A Dutch tale on ground sacred to New Yorkers and which has been rendered immortal and irresistibly comic by the genius of Irving, in his own admirable productions.

ERRATA *in Acernus, published January 27*—Paragraph 5, line 5—for "but the possession," *read* but that the possession.

Paragraph 5, next to last line—for "in centuries," *read* in these centuries.

Paragraph 8, line 26—for "diffusing view," *read* "dissolving view." Also, a further illustration may be added, making the passage read thus.—"The pre-eminent 'forgiveness of sin' is in the day of judgment; for that complete and perpetual absolution is not, as some virtually define it, a mere phantasmagoria, or 'dissolving view,' or magnified magic-lantern picture, of what has already transpired on the earth," &c.

Paragraph 8, third page, line 17—for "distinctly," *read* distinctively.

Do. do. line 32—before "new birth," *insert* the.

Do. do. line 42—correct thus—"All who know what a *bond* is, with a 'consideration,' can understand," &c.

Do. do. line 51—after "rendering," *insert* it.

P. S. paragraph 2, line 2—for "is concerned," *read* is not concerned.

Errata—In the lines on Christ Stilling the Tempest, in our last number, for "*parting*," read *panting*, in 8th stanza, 4th line; for "*Then*," read *When*, in 10th stanza, 3d line; and in 4th stanza, 2d line, for "*worldwinds*," read *whirlwinds*.

Domestic Intelligence.

WESTERN NEW YORK.—*Confirmation.*—Bishop DeLancey visited St. Paul's Church, Waterloo, on Sunday, the 14th, and held a confirmation for the parish both morning and afternoon. Prayers and the confirmation preface were read by the Rev. David H. Macurdy, the Rector, on both occasions, and the Bishop preached and also addressed the candidates. In the morning eighteen persons were confirmed, and in the afternoon three persons, making in all twenty-one persons including two from the congregation at Ovid. Large congregations attended these services. The Church has recently been painted on the outside, and oaked within, a handsome communion set procured, and the chancel neatly furnished with altar cloth, Bishop's chair, and carpet. A collection amounting to about thirteen dollars was made for Domestic Missions.—*Gospel Messenger.*

OHIO.—*Ordination.*—On Sunday, January 14th, Bishop McIlvaine held an ordination in Christ Church, Cincinnati, when the Rev. Dudley A. Tyng, deacon, and minister of Trinity Church, Columbus, was admitted to the order of Presbyters. The sermon was preached by the Bishop, the Rev. Messrs. Blake and Dobb assisting in the prayers. The candidate was presented by the Rev. Mr. Blake.—*Western Episcopalian.*

EXTRACT from a Report made by one of the Ministers of the Floating Church to the Board of Managers of *The Protestant Episcopal Church Missionary Society for Seamen in the City of New York*, at their last monthly meeting. The Missionary, in alluding to the *success* that has already attended the efforts of this Mission, proceeds—

"The history of this Mission from its commencement furnished proofs of this. Its influence, which is more and more felt along our whole Atlantic coast, confirms it. The completion of the Floating Church of Our Redeemer in a sister city—the interesting scene at Burlington—the good-will and approbation of this glorious work, so feelingly manifested by that noble and generous Rt. Rev. Father, too sick to be present, but yet God speeding the Sailors' and Boatmens' Church as it passed upon the waters by his door, and sending to his brother Bishop, under whose supervision it is to be, the offering of his faith and love—the interesting ceremony of consecration to Almighty God of this Sailors' Church during the present week—all this, we say, God gives us, in addition to what we have occurring from time to time in our own immediate sphere, to encourage our hearts and strengthen our hands. But He does not permit us to see in every step we take all the good that is accomplished through the personal and combined labors of the Members of the Board—all the fruits and effects of the instrumentality of His Church, through which the Holy Spirit mightily works upon the hearts and the wills of sinful men. We should be elated with too much prosperity, too well satisfied with our doings—we would forget wherein our strength lies, and from Whom the increase must at last come after all our planting and watering.

"Few incidents have occurred of sufficient importance to occupy your time with a narration. The Board will not infer from this that the Mission has lost ground. On the contrary, under the blessing of God, it is getting a footing, and doing the *very work* for which it was intended. The closing of the river and canals has diminished our congregations: this, however, will not always be so to the same extent—for when the sailors who leaves and arrives on the North River (and the number is rapidly increasing) shall find comfortable lodgings *there*, instead of seeking them in some remote part of the city, (and I have faith enough to believe that the members of the Church will yet provide them, and thus give the sailor a home and a refuge,) we will always then have in winter and in summer a large part of our congregations composed of men whose occupations are on the seas and the Rivers—not exclusively so, for this would not be well, nor would it come within the design, and doctrine, and teachings of the Church. We have much to encourage us, much to move us to renewed effort, to persevering diligence, to increasing prayer. We have strong claims with which to go before the members of the Church, and ask them in the name of the Lord who bought them, whose they are, to whom they have given themselves and their possessions too, to sustain us in our work, to put into *your* hands the necessary means to support this Mission, that you may meet your engagements with your Missionaries with as much regularity and precision as the Merchant would his Notes, that their attention may not be diverted from the special duties of their Mission, nor their minds distracted with harassing thoughts of contracting debts—or, if necessarily contracted, with deferring from time to time their payment. If the *Sailors'* Mission cannot reach the hearts, and call forth a *sufficiency* from the *abundance* of *those solemnly* and *sacramentally pledged to the service and cross of Christ*, who are clothed in purple and fine linen, and fare sumptuously every day, and all this superfluity *from the fact that there are such men as sailors, who have dared the treacherous sea, and braved its dangers, and its perils, and its deaths*, then, beloved, we have fallen upon sad times! and we must do as Hezekiah did of old, in his straits, when he received the letter from Rabshakeh—With a saddened heart, but a *firm faith* we must take the refusal, and 'go into the house of the Lord and spread it before God.' Let us see that we all do our duty in our respective positions, as members of this Society. Seamen and Boatmen can be gathered to the Church of Christ—Seamen and Boatmen can be interested in religion—Seamen and Boatmen can be Christian men, and I believe that Seamen and Boatmen, seamen especially, would, so far as they feel an interest in religion, liberally support their own Churches, if they had the ability."

Died,

At Adams, Jefferson county, N. Y., January 20, 1849, Mrs. MARY WARD, aged 88 years.

It is seldom we are called to follow to the grave one so aged as the departed servant of Christ, who is the subject of this notice. She was born in Pelham, Westchester county, N. Y., and baptized into Christ's Church in infancy; she was confirmed by the venerable Bishop Seabury, and ever after lived as a faithful, devoted servant of her Master Christ in the path of holy obedience. Wherever she lived, under whatever circumstances she was placed, she was known as the consistent, devoted Christian—as the ardent and zealous Churchwoman. The early Bishops of the Church in this country were most of them her personal friends, and it was a great gratification to listen to her descriptions of those primitive men, and of the discouragements which the Church met in its commencement in the United States. There are probably very few who had been longer a communicant in the Church—none more zealous in defence of evangelical truth and apostolic order. During her long life she met many severe trials—met them as the Christian should meet them, in trusting confidence that our Heavenly Father does all things well. She had buried many of her children and grand-children; but, in fulfilment of God's promise to the faithful mother, they had all died in the Christian faith, members of Christ's Church on earth; she lived to see many of those of the third generation turning from the sects of the age back to the faith of their fathers. Thus she lived a faithful servant of her Master, and having served Him in her day and generation, 'she fell asleep.' Her death, like her life, was peaceful and tranquil. The Master she served so well, was her portion in the day of trial, and sustained her in the valley and shadow of death; and having lived for 88 years in the Church on earth, we cannot doubt but that she has gone to join the glorious departed in the land of spirits.

H. B. W.

Married,

On the 15th of January, 1849, at the Episcopal Church of Claremont, near Stateburg, South Carolina, by the Rev. P. J. Shand, the Rev. AUGUSTUS L. CONVERSE, to Miss MARION V. DEVEAUX, daughter of Col. Richard Singleton.

Notices.

FREE CHURCH OF THE HOLY MARTYRS,

The Quarterly Sermon will be preached on Sunday evening, February 4, in the Free Church of the Holy Martyrs, Ludlow street, near Grand, by the Rev. Dr. Whitehouse, Rector of St. Thomas's Church.

Should the weather be stormy, it will be deferred to the following Sunday.

Service to commence at 7 o'clock.

New York, February 3, 1849.

☞ The Rev. J. Rambo, Missionary to Africa, will preach in the Church of the Epiphany, 130 Staunton street, between Essex and Norfolk streets, on Sunday evening, February 4.

Service to commence at 7 o'clock.

A collection will be made in behalf of Foreign Missions.

New York, February 3, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 23d inst., the Treasurer has received the following contributions:

From Christ ch, New York, 115 50; St James's ch. Bristol, Pa, for a special object, 15; St Stephen's ch, Bedford co, Va, 15; Christ ch, Elizabeth city, N C, 8; St Paul's ch, St Louis, Mo, 20; St Michael's ch, Bristol, R I, 20 64; offerings of do. for Fa, 7 81; for Ill, 8 73—16 54; Christmas offerings from a friend, to missions, per Mr Dana, 5; Trinity ch, Plattsburgh, N Y, 14 21; Rev R W Goldsborough, half, 5; St John's ch, Savannah, Ga, 63 91; Trinity ch, Columbus, Ga, 100; St Andrew's, Lambertsville, Calvary ch, Flemington, St Thomas's, Alexandria, N J, 6 55; through J Loney, R A in Md, Baltimore, St Luke's, 12 17; Mt Calvary, for Bp Kemper's mission, of which 1 75 is from the S S, 9 25; Baltimore co, St James's, 10; Huntingdon, St John's, 7 86; Anne Arundel co, Severn parish, 2 75; Prince George and Charles co, St John's, half, 15; Westminister, Ascension, 1 96; Holy Trinity, 7 12—66 11; St Luke's, Glastenbury, Ct, 8 50; St Thomas's, New Windsor, 14 20; St Stephen's, Ridgefield, 5 69; for Bp Kemper's jurisdiction, 2; Grace ch, Elkridge, Md, 4 50; Christ ch, Brownsville, Pa, 40; St Matthew's Louisville, Ky, 14 75; St John's, East Poultney, Vt, 6 50; St Paul's, Wells, Vt, 3; St Paul's, Alton, Ill, 10. Total, $580 60.

THOMAS N. STANFORD, Treas.,
New York, January 30, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 23d inst:

From St Michael's ch, Litchfield, Ct, Africa, 7; Constantinople, 8—15; Trinity ch, Apalachicola, 13; Ogeechee mission, Ga, for Africa, 10; Trinity ch, Newark, N J, 26 69; do, for Greece, 20 89; Christmas offerings of S school of do, 8 22—55 80; Harry, Bordentown, N J, 2; Miss Elizabeth G Robinson, Franklin co, O, per Rev D A Tyng, 50; Trinity, Wolcottville, Ct, 1; Christ ch, Roxbury, Ct, 2; Severn parish, Accomac co, Md, 2 25; St John's parish, Prince George and Charles co, 15; Christ ch, Baltimore, for Cape Palmas, 63 93; Mt Calvary ch, do, for Constantinople, 7 50; St James's ch, Leesburg, Va, being half of a collection in ch, S S, and Missionary Society, 50; St John's ch, Huntingdon, Md, 2 86; St Luke's, Baltimore, for Africa, 11 51; Rev Robert Goldsborough, Md, half, 5; St John's ch, Knoxville, Tenn, late a missionary station, first donation to foreign missions, 50; Trinity ch, Michigan city, Ind, for Africa, 3; Constantinople, 1 50—4 50; Rev E M Forbes, Elizabeth city, N C, for Constantinople, 13; Jeremiah H Taylor, Esq, Middle Haddam, Ct, for ed. of a boy, Africa, 20; Latimer parish, Lexington, Va, 9 25; Ladies' Miss'y Soc'y, Trinity ch, Washington, D C, for Africa, 30; Ch of Ascension, Baltimore, Md, for Africa, 27 30; Baltimore Jun Miss'y Soc'y, 2 30—30; St Andrew's ch, Northford, Ct, 2; Trinity ch, Fairfield, Ct, 18; Constantinople, 1; S school of do, for Africa, 8 18—27 18; St Michael's ch, Bristol, R I, Jnfy coll, for Africa and China, 5 83; Sept coll, Africa, 7 29; do, Nov. coll, 3 60; do, Epiphany coll, 51 63; do, Rev J W Cooke, ed. Rachael Maynard, Africa, 25; Young Ladies' Bible Class, do, ed. Wm P Munro, China, 25—121 35; St Paul's ch, Akron, O, 5; St Peter's ch, Delaware, O, for China and Africa, 15; St John's ch, Salem, N J, 25; St James's ch, New London, Ct, for Africa, 5; Constantinople, 25; S S, do, for ed. Ichobad Jease, Africa, 20—50; St Stephen's ch, Ridgefield, Ct, 6 52; do, for Constantinople, 2 82—9 34; St Timothy's ch, Catonsville, Md, for Constantinople, 10; 3 little girls of same, for Africa, 75 cts; St Bartholomew's ch, New York, 158 25; Zion parish, Frederick, Md, Athens, 2; do, Landon Female Seminary, for Athens, 3—5. Total, $812 29.

J. SMYTH ROGERS, Treas.,
New York, January 30, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 23d inst.:

Bequest of Mrs Martha M Starr, of Middletown, Ct, by her Executors, the Rev F J Goodwin and Elihu Spencer, Esq, 500. Annual subscribers—From Mrs H S Craig, of Van Voorst, N J, 2; Mrs Hogan, of Jamaica, 2; Thos C Butler, 2; Mrs Gracie, Brooklyn, 2; John Randall, 2; James F Depeyster, 2; Mrs W C Pickersgill, 2; George Coggill, 2—16. Total amount, $516.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, January 30, 1849 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 23d inst:

From Rev E M P Weils, Boston, for aiding the missionary press at Constantinople, by Rev J McVickar, D D, 10. Annual subscribers—Mrs Hogan of Jamaica, 1; Thomas C Butler, 1; Mrs Gracie of Brooklyn, 1; Samuel Burrell, 1; George Coggill, 1; Wm Nelson, 1. Total amount, $16.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, January 30, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From M R, 5.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, January 30, 1849.

FREE CHURCH OF THE HOLY EVANGELIST.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

From M R, 5.

BENJAMIN ENANS;

Further donations are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 132 Broadway; or B. Evans, 172 Broome street. New York, January 30, 1849.

MISSIONARY COMMITTEE OF THE DIOCESS OF NEW YORK.

The Treasurer acknowledges, since his report of 23d inst., the following contributions, viz:

From St Thomas's ch, New Windsor, rev Edmund Embury, 5; Mrs Wm Moore, and Miss Governeur, subscription, 7; Mrs Hogan, Jamaica, 2; Grace ch, Whiteplains, rev R W Harris, 10; St John's chapel, New York, rev Dr Higbee, 163 68; Trinity ch, Plattsburgh, rev T Mallaby, 6 12; St John's ch, Exeter, rev John Hughes, 3; Immanuel ch, Otego, rev John Hughes, 2. Total amount, $198 80.

C. N. S. ROWLAND, Treasurer,
January 30, 1849. 55 Water-street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 16th inst., the following contributions, viz:—

From Ch of the Holy Cross, Troy, rev J J Tucker, 8; Caroline ch, Setauket, rev F M Noll, 2 78; St George's ch, Newburgh, rev Dr Brown, 14; Trinity ch, Plattsburgh, rev T Mallaby, 7. Total amount, $31 78.

C. N. S. ROWLAND, Treasurer
of the Convention P. E. Church, N. Y.
January 30, 1849. 55 Water street

THE POOR.

The subscriber returns his sincere thanks for the following donation for the poor:

By Messrs Stanford & Swords, from J H R, 5; also a bundle of clothing.

He also takes this opportunity of earnestly soliciting further aid to enable him at this most inclement season to relieve in some measure the many cases of distress which he is daily called upon to witness.

THOMAS COOK, Rector of St. Simon's German
Epis. Free Ch. and Missionary to the Jews.
New York, January 30, 1849.

Advertisements.

FOR CHURCH CUSHIONS—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods,—Curtain Materials, Plushes, Velvets, &c., for sale by
F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street, near John street.
December 30—3m

VISITING GOVERNESS.—A lady who has had long experience in Teaching, is desirous of obtaining one or two additional engagements. Her course of instruction comprises English in all its branches, French, Italian, Pianoforte, Singing, and Drawing.

Any letters (post-paid,) addressed to A. Z., office of this paper, will be immediately attended to. Jan 6—2t*

Poetry.

For the Churchman.

TO BISHOP SOUTHGATE.

"In perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 *Cor.* xi: 26, 7.

Trials of an Apostle thee impress,
Undaunted Southgate!—perils, not in vain,
Of waters, robbers, thine own countrymen,
And heathen,—in the city, wilderness,
And sea,—with those which more thy soul distress,
Perils among false brethren: add the pain,
Cold, hunger, thirst, Christ helped thee to sustain,
With watchings, fastings, desolate weariness:
Still not in vain thy perils, for they prove
How faithful thou, how precious Jesus' love;
They whet thy courage by sharp discipline;
They make thee steadfast gaze through faith above,
Where Zion's crystal battlements far shine;
And keep thee aye arrayed in panoply divine.

Matteawan, 7th Feb., 1848. J. J. R.

Selected Matter.

From The English Churchman.

MR. MASKELL'S SERMON ON ABSOLUTION.

The following correspondence has taken place between the Lord Bishop of the Diocess, and certain of his Clergy:—

NO. I.

PLYMOUTH, Oct. 13, 1848.

My Lord.—With sentiments of deep respect for the sacred office which your Lordship boars, and with unfeigned regret that any circumstances should have occurred to render our present address necessary, we feel compelled, in faithfulness to that Reformed Branch of Christ's Holy Catholic Church, of which we are the sincerely attached members and Ministers, to lay before your Lordship the following statement—

We have read with the utmost astonishment and alarm a Sermon preached by the Rev. William Maskell, at your Lordship's late visitation at Totnes, and against which, as containing statements fundamentally opposed to the plain teaching of our Church in her Articles and Formularies, and in manifest accordance with some of the worst errors of the Church of Rome, we feel ourselves bound most solemnly to protest.

This discourse derives additional importance from having been preached by a Clergyman occupying the place nearest your Lordship's person, and who, therefore, may be supposed generally to accord with your Lordship's views; and from having been published at your request, and that of many of the Clergy present at its delivery. It is true that, in the preface, the preacher guards his Diocesan and his brethren, by stating that its publication was called for on the special grounds that the arguments contained in it might be more fully examined and considered. But this by no means implies a substantial disagreement between himself and those at whose request it was printed, on the matter of the Sermon.

We beg, therefore, respectfully to submit that some expression of your Lordship's opinion, on a discourse which has now been for many weeks before the public, is due to your Lordship as well as the to Church at large.

In our humble opinion, the writer, in a large portion of the Sermon, and more especially in those parts where he has expressed himself on the subject of the Sacraments and ministerial absolution, has used language closely approximating to, frequently identical with, that of Rome; and regarding, as we do, with feelings of the deepest regret, the results produced by such views held and taught by not a few in our Church at the present moment, we appeal to your Lordship whether some grave expression of Episcopal censure is not called for, in this glaring instance of disaffection to the doctrines of our Reformed Faith.

We beg to subscribe ourselves,
Your Lordship's obd't and faithful serv'ts,
John Hatchard, M.A., Vicar of St. Andrew's, Plymouth.
H. A. Greaves, M.A., Vicar of Charles, Plymouth.
Alfred Allen, B.A., Curate of Charles, Plymouth.
W. H. Nantes, P. Curate of East Stonehouse.
W. R. Needham, Minister of St. Paul's Chapel, Stonehouse.
T. G. Postlethwaite, Assistant Curate of East Stonehouse.
P. G. Davie, M.A., East Stonehouse, Devon.
Orlando Manley, Vicar of St. Stephen's by Saltash.
Hinton C. Smith, M.A., Incumbent of Trinity Church, Plymouth.
George Ferris Whidborne, M.A., P. Curate of Christ Church, Plymouth.
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Thomas Cave Childs, B.A., Incumbent of St. Mary's District, Devonport.
Benjamin Wm. Salmon Vallack, M.A., Minister of St. Budeaux.
J. W. Burrough, M.A., Vicar of Totnes.
To the Lord Bishop of Exeter.

NO. II.

BISHOPSTOWE, Oct. 14, 1848.

Dear Sir.—I have this day received your letter of the 13th inst., accompanying an address signed by yourself, and twenty other Clergymen of this Diocess, claiming as "due to myself, and to the Church at large" some expression of my opinion, and even appealing to me on the necessity of "some grave expression of Episcopal censure" on the Sermon preached at my visitation at Totnes by the Rev. William Maskell, and published at the request of myself and Clergy, between seventy and eighty in number, who were present when the request was made.

That request was expressly founded on my wish that there should be an opportunity given to myself and to all who heard the Sermon, to form a deliberate judgement, after due examination, on certain statements in it, to which, when I heard them, I did not (as I then openly declared) give my own assent; but which, from their importance, demanded very close attention.

This course seemed to me to have been rendered necessary by the nature of the subject discussed, and by the tenor of some of the passages in it—passages which as they could not have failed to excite great attention, were likely to be represented, however unintentionally, by some of the many who heard the Sermon, in an inaccurate, and perhaps exaggerated form, and thereby to cause a mischievous, as well as unnecessary agitation.

I have been expecting, and am still expecting, another memorial from others of my Clergy on the same subject.

Every such memorial shall receive from me patient, dispassionate, and impartial consideration. I say *impartial*, because of the connexion, noticed by you, of Mr. Maskell with me, as my Chaplain, though I do not believe that this connexion can make any of my Clergy apprehend that there is the slightest desire on my part to screen him from obloquy, or other consequences, to which he may be justly exposed. On the contrary, it is felt by me only as an additional reason for my declaring openly, and most unreservedly, my determination to afford to all who condemn the Sermon the best and readiest means of dealing with it as it may deserve.

To your memorial, therefore, I at once answer, by desiring those who have subscribed it to specify, more clearly and particularly than is done in the memorial, the passages of the Sermon which are therein stated to be "fundamentally opposed to the plain teaching of our Church in her Articles and Formularies," and to be "in manifest accordance with some of the worst errors of the Church of Rome."

I further desire that this be done in so plain and precise a form as shall enable me to deal with this very grave charge as seriously and solemnly as its importance demands.

I am, dear Sir,
Your faithful friend and brother,
To Rev. J. Hatchard, H. EXETER.

NO. III.

PLYMOUTH, Oct. 31, 1848.

My Lord.—We have had the honor of receiving your Lordship's letter of the 14th inst., in which you desire to be furnished "more clearly and particularly than is done in the Memorial," with the passages of the Sermon which are therein stated to be "fundamentally opposed to the plain teaching of our Church in her Articles and Formularies, and to be in manifest accordance with some of the wort errors of the Church of Rome," and the difficulty we have had in communicating together must plead our apology for not having sooner complied with your Lordship's desire.

We now beg to refer to the following passages in Mr. Maskell's published Sermon, which influenced us, *with one accord*, to address to your Lordship our Memorial.

1. That the schoolmen, whose writings contain some of the worst errors of the Church of Rome, are spoken of approvingly, as sound and orthodox teachers, it being stated that their "theological labors" are "built upon the strong foundations laid during the first ten centuries of the faith."—Page 11.

2. The statements concerning Sacraments, as contained in the 15th and 16th pages, between line 11 in the former, commencing with the words, "Whereas I would *now*"—(1st Edition)—and ending at the fourth line from the bottom of the latter page—"But to return; of the two great Sacraments."

3. The statements and suggestions concerning the inefficacy of faith and repentance alone, without priestly absolution, to obtain pardon of sin—The comparison suggested between the doctrine of the Church of England as at present held, and that of old, to the evident disparagement of the former. The declaration of the necessity of particular and distinct oral confession "of all known and remembered sins," in order to the full grace of sacerdotal absolution. And the statement that the absolution pronounced at the administrations of the Lord's Supper is intended to meet the case only of venial sins,—as those statements and suggestions are contained in, and may be gathered from, that portion of the Sermon comprised between page 25 and 31 inclusive.

We have the honor to be, my Lord.
Your Lordship's obd't humble serv'ts,
JOHN HATCHARD, and others.
To the Lord Bishop of Exeter.

NO. IV.

BISHOPSTOWE, Nov. 2, 1848.

Rev. Brethren.—I have this day received your answer to my letter of the 14th ult., in which I desired you to specify more clearly and particularly, than was done by your Memorial received by me on that day, the passages of Mr. Maskell's Visitation Sermon, which you therein call on me to condemn by "grave expression of Episcopal censure," as "fundamentally opposed to the plain teaching of our Church in her Articles and Formularies;" I further desired "that this be done in so plain and precise a form, as should enable me to deal with this very grave charge as seriously and solemnly as its importance demands."

After an interval of more than a fortnight, you have sent me a paper, in which you content yourselves with "referring to the following passages which *influenced you to address your Memorial* to me."

1st. That the Schoolmen, whose writings contain some of the worst errors in the Church of Rome, are spoken of approvingly, as sound and orthodox teachers, it being stated that their "theological labors are built upon the strong foundations laid during the first ten centuries of the faith."—Page 11.

Now, what is here the true state of the case? Mr. M. adduces a most sound, Catholic, and scriptural statement of our Christian condition while we are on earth—a statement which, I am bound to suppose, is believed by every one of yourselves. He says of it, that it was so frequently and earnestly insisted upon by the Fathers, that the "schoolmen of after ages, whose theological labors were built upon the strong foundation laid during the first ten centuries of the faith, adopted into it their terminology," and the word "*Viator*, in the language of the schools, came to represent every baptized man journeying onwards from the font to the grave."

This is absolutely all which Mr. M. says of the schoolmen—for aught it appears, he may deem everything else, which they builded upon this foundation, to be "Wood, Hay, Stubble"—yet, because he says this, nineteen Clergymen deliberately accuse him of "speaking approvingly of men, whose writings contain some of the worst errors of the Church of Rome;" and this is made a first count in their charge, not only that he holds those same errors, but that his Sermon is "in manifest accordance with them!"

2. "The statement concerning Sacraments," as contained in pages 15, 16.

These statements are numerous. Do you mean to include them all in your accusation? If you do not, state distinctly and plainly which of them are intended by you.

3. "The statements and suggestions concerning the inefficacy of faith and repentance alone, without priestly absolution to obtain pardon of sins."

On this point I deem it right to inform you, that thinking Mr. M.'s words open to be understood in something very like this sense, I some weeks ago spoke to him on the subject, and had the satisfaction of receiving from him a distinct disclaimer.

One of my Clergy having subsequently made this a principal ground of complaint against the Sermon, Mr. M. on being informed of it, repeated the disclaimer in a letter, which is now before me. In it he says, "My object in that passage was to show, that there is no more reason to doubt, from the nature of the thing, that God does convey pardon of sin by absolution pronounced audibly and sensibly by His Priests, than that water is necessary to the Grace of Baptism, and bread and wine to the Eucharist.

"May I not say, that the fact of my insisting strongly upon this truth, that the Church of England holds, and I hold, absolution *not* to be of necessity, is the very reason, why (literally) his (the objector's) view of the passage never, until last night, crossed my mind.

"I am now afraid, that in their turn, those who differ from me will not be able to see the meaning which I have attached to that passage, and in which alone it was written."

And, now understanding the objection, I see that it demands "explanation."

Mr. Maskell has since published a letter to this effect, in a newspaper, of which, I conclude, you have not heard.

I freely own that I am not surprised that you, or others, should have understood the words of Mr. Maskell in the sense which you have stated, and which I myself, on reading the Sermon (not in hearing it) thought it, as I have said, too likely to be understood.

Of the other points specified by you, as contained between pages 25 and 31, I am bound to require a special statement of the words of Mr. M., and the particular page in which they occur, together with a specification of the article, or part of the article, and of the formulary, and part of the formulary, to the plain teaching of which you charge Mr. M.'s words with being fundamentally opposed;—and also in what respect they are "in manifest accordance with some of the worst errors of the Church of Rome."

I write by the first post, because it is manifestly most desirable that as little delay as possible should take place, in bringing this very important case to a decision.

I am, Reverend Brethren,
Your faithful Friend and Brother,
H. EXETER.

To the Rev. J. Hatchard, Rev. C. T. Collins Trelawney and others.

To be continued.

ADVICE TO MEDICAL STUDENTS.

The following is the beautiful Exordium of Professor Mutter's Introductory Address, at the opening of the current term of Jefferson College. It is a most cheering sign of the times, when words like these, so frank, so honest, so manly, so affecting and so true, are uttered from the chair of Surgery, by one who has no superior in his profession; and the more so, when five hundred young men are in attendence on such a Professor, and in the enjoyment of such counsels.—*Missionary.*

"In accordance with the established custom, I appear before you this evening, for the purpose of bidding you, in the name of the Faculty of this Institution, a hearty welcome to our Halls; and, at the same time, of addressing a few words of counsel and advice to those among you, who, for the first time visit this great city. And although my theme may prove trite, there is yet no subject more fraught with interest and importance to you.

"Who are you, my young friends? The sons, for the most part of country gentlemen, now thrown for the first time, into the vortex of a densely populated metropolis. Are you aware of your position? Does the desolate feeling of the stranger induce you to think that you are truly alone in the world; with no one to counsel, no one to observe your course of conduct here? Does a feeling of sadness pass over your spirits, when you reflect that a father's warning voice can no longer be heard; that a dear mother's anxious prayers for a beloved son must be offered up in a spot made sorrowful by your absence; that a sister's fond embrace, and endearing look of love and sympathy, are no longer yours? Or do you, rather, rejoicing in what may seem a 'manly freedom,' rudely thrust aside all tender emotions, and rashly determine, in the vulgar phrase, 'to enjoy life?'—I trust there are but few among you, weak and foolish enough to entertain this latter view of your position. For, let me assure you, that when you imagine no one heeds your steps, many anxious eyes are directed upon them.—Yes, that venerable parent, who hopes to behold you the staff that shall support his feeble frame in the days when evening's lengthened shadows and nature's waning powers make manifest, that for him, at least, a new city, and a new world must soon be sought, watches over you with fear and trembling; and prays that his son may return to him all that a father's pride can desire. That mother too, that mother who watched over you in your cradle, taught you to raise your little hands in prayer, followed you in your infantine rambles, and reared you to manhood in the love and practice of virtue, now turns her anxious gaze toward you here; and with tearful eyes and throbbing heart, beseeches Him who has promised to protect the children of those who seek His love, to shield you from all harm, and once more restore you to her arms, a virtuous and distinguished son.—That sister, too, who even now, clings to you for protection, hopes, oh, how earnestly! that the wreath of honor may decorate your brow; and gladdens with the anticipated triumphs over idleness, folly and vice, achieved by her noble brother. But others, and possibly those who are to influence your future fortunes even more decidedly than the members of your household—your teachers, your friends, and your acquaintainces,—all now watch, with eager gaze, the career of your little bark of life; freighted, as it is, with so much of the happiness of others. Oh, then, let me beseech you, to take heed how you steer. Tempest and storm, rock and quicksand, beset you, from the very moment you loose sail. But rest assured that prudence, determination, watchfulness, and a firm reliance on Him, Who 'rules and directs the whirlwind,' will enable you to shun them all; and bring you at last to the haven of honor, renown and lasting peace."

A PURITANIC RELIC.

The following enactment is to be found in the last edition of Conneticut Statutes, published in 1838, and is of binding force at the present day. Truly the spirit of the Puritans is still abroad among us, in the enactment of laws, at least, if not in the observance of them.

"AN ACT for the due observance of the Sabbath or Lord's Day, and days of Public Fasting and Thanksgiving.

SEC. 2. No person shall be present at any concert of music, dancing, or any public diversion, *on the evening preceding the Lord's Day*, on said day, or on the evening of said day, on penalty of four dollars."

It may be an interesting caculation for some of our staid, sober citizens, to compute the number of times they have violated the above law within a year; and for our Grand Jurors to make a similar computation of the number of prosecutions upon the same.

PHILO.

On inquiry we find that the act referred to is still in force, so far as regards the observance of the Sabbath, and that numerous prosecutions have taken place under it during the past year. The effect is salutary in some respects, but needs a suitable revision. In many respects it has become obsolete from sufferance, while in other instances it has been applied with due severity. It should command the attention of the next Legislature.—*New Haven Journal and Herald.*

Advertisements.

BOARDING School for Boys, at Darien, Fairfield County, Ct., Frederick W. Meeher, Principal.

This Institution is pleasantly situated in a retired and healthy part of the country, and is easily accessible from New York by Mail Steamboat, or Rail Road.

Terms—$75 per Session of 22 weeks.

The Winter Session commences on the first Tuesday of November next.

Circulars, containing further particulars, may be had by addressing the Principal, or at Raynor's Bookstore, 76 Bowery.

REFERENCES.
Rev. Benjamin I. Haight, D.D., New York.
Rev. Samuel Seabury, D.D., New York.
Rev. Henry W. Mason, D.D., Easton, Maryland.
Rev. William C. Mead, D.D., Norwalk, Connecticut.
Rev. Ambrose S. Todd, D.D., Stamford, Connecticut.
Robert Lockwood, M.D., Stamford, Connecticut.
Stuart Gillespie, 298 Pearl street, New York.
Joseph Corlies, " "

LIFE ASSURANCE.—National LOAN FUND LIFE ASSURANCE SOCIETY, 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Viet.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

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The present annual revenue derived from premiums on American Policies is about $120,000.

A new prospectus containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 71 Wall Street, *gratis*.

J. LEANDER STARR, General Agent.
July 8—3m

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company completed its THIRD year on the 1st of May last, at which time the SURPLUS amounted to $542,010 58, showing an amount of business unparalleled in the history of Life Insurance.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO THIRDS of their amount, where the party has paid his premiums in full.

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DECEMBER REPORT.—THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, (11 Wall street.) has issued during the month of December, 1848, one hundred and eighty-nine new Policies, viz:

To Merchants and Traders,	64	To Mechanics,	28
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Ladies,	6	Naval Officers,	3
Brokers,	4	Other occupations,	8

New Policies issued in December. 189

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOS. L. LORD. Agent.
James Stewart, M. D., Medical Examiner (residence, Abingdon square.) is at the office daily, from 2 to 3 o'clock.
January 13—1m

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall. Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.

This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.

Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.

Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.

The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf.

50,000 COPIES SOLD.

A BEAUTIFUL SACRED GIFT. Illustrated with 16 Engravings—THE CHRISTIAN YEAR—Thoughts in Verse. For the Sundays and Holy Days throughout the Year. By the Rev. John Keble, M. A., of Oxford. One volume square 16mo., printed with large clear type, on fine white paper, and bound in muslin, plain or gilt edges, or Turkey morocco, and embellished with sixteen engravings.

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GEO. S. APPLETON, Publisher,
164 Chesnut st., cor. of 7th, Philadelphia.
December 2—3t

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.

The Winter Session will commence on Monday, 30th of October inst. The patronage of parents who wish their children trained up in the principles of *sound Churchmanship*, with the advantage of the best teachers in the Classical, Mathematical, French, German, and Spanish Departments, is solicited. Boats run every hour from the city, and land within five minute's walk of the Institute.

References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

A GRADUATE of Trinity College, Hartford, is desirous of obtaining a situation as teacher of Mathematics and of the Latin and Greek Languages. Good references given. Please address "Academicus," Wilton, Fairfield county, Conn.

All communications Post paid.
December 2—8t8

PREPARATORY GOVERNESS—The Advertiser wishes to obtain a situation in the above capacity, having had several years experience in the care and management of children—she would also undertake housekeeping—has no objection to town or country. Respectable testimonials can be produced.

Address C. Q., at the office of the Churchman.
December 2—6t8

A PERSON who has had considerable experience in Church Music, is desirous of procuring a situation as Tenor Singer. The Episcopalian Church preferred. Address Tenor, Churchman office, 12 John street. January 13—9t8

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NEW ORGAN of Annunciation Church, New York, Rev. S. Seabury, D.D., Rector.

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2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr. Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder.

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Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet, of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocess of Connecticut:

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, November 24, 1848—1y1tmi,3tm4p

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